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ABSTRACT

Materials presented in this resource guide are the direct result of an American Indian Culture-Based Curriculum Development Workshop. Activities consist of nine flannelboard stories (including The Fire War, How Coyote Made the Columbia River, Legend of the Mayan Moon God); two games (American Indian Games and Indian Picture Symbol Checkerboard); three panel stories (Maiden of Deception Pass, Why the Buffalo Lost a War, and Raven and Snipe--A Fable of the Tse-Shant People); an Indian picture writing activity; seven puppet stories (including Brother Salmon and Sister Clam, Grandfather Calls, Origin of the Chinook Indians); and a sign language activity (Thunderbird and Lightning). Each activity contains the purpose of the activity, the technique to use, materials needed, narrative text for the story, procedure for telling the story or playing the game, suggested activities, background information (if available), the reference used, and patterns/illustrations to present the activity. An agenda for the 5-day workshop and a list of participants are also included. (ERB)

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TACOMA PUBLIC SCHOOLS
INDIAN EDUCATION PROGRAM

MATERIALS DEVELOPED
FROM
AMERICAN INDIAN CULTURE-BASED CURRICULUM WORKSHOP

APRIL 25-29, 1977

LINDA SKINNER, CONSULTANT
PONCA CITY, OKLAHOMA

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BOOK ONE

JAMES P. EGAWA, COORDINATOR
INDIAN EDUCATION PROGRAM

DARLENE SALYERS, CHAIRPERSON
INDIAN EDUCATION PARENT
POLICY COMMITTEE

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PREFACE

Materials included in this booklet are the direct result of an American Indian Culture-Based Curriculum Development Workshop conducted at the Tacoma Public Schools Administration Building during the week of April 25 through 29, 1977. Linda Skinner, a Choctaw from Ponca City, Oklahoma, was contacted and scheduled through the efforts of the United Indians of All Tribes Foundation located at Fort Lawton, Washington. Monies for this workshop were provided by the State of Washington funded URRD-RITES program and supplemented by the federally funded Title IV Indian Education program. Only through the availability of these types of funds could this workshop have been conducted.

A "thank you" is extended from the deepest portion of our hearts to Linda Skinner for providing the motivational enthusiasm and direction needed to extract the materials submitted by workshop participants. Her educational background and expertise in working with groups instilled the participants with the feeling of genuine sharing and working together to explore and develop Indian culture-based curriculum materials.

A very special "thank you" is extended to each of the workshop participants for showing an interest and taking an active part in this workshop. It was gratifying to observe teachers, paraprofessionals and community members all involved in the research, design, construction and presentation of developed materials in such a fine atmosphere of sharing.

At the conclusion of the workshop all of the materials included in this booklet were submitted in rough draft to the Indian Education office. All materials herein are the results of the compiling efforts of Dick Disney and the secretarial support of Becki Bryant.

A copy of this booklet is being provided each participant. Each building will be provided a reference copy for their elementary resource room. Others may be obtained from the Indian Education office until supplies are depleted.

INDIAN CULTURE-BASED
CURRICULUM DEVELOPMENT
LINDA SKINNER

FIVE-DAY WORKSHOP

First Day:

-Demonstration of different methods and techniques to bring Indian culture into the classroom. (Storytelling and puppetry with Indian oral traditions)

-Working Session--experiencing the process of curriculum development. (Pattern-making for puppets, flannel-board stories, etc.)

Second Day:

-Demonstration of more methods and techniques (more storytelling, more puppetry, plus learning games and activities).

-Brainstorming Session
(Presentation and generation of many ideas in the workshop setting as a result of our coming together and working for a common goal--the education of our children.)

-Working Session
(Creation and development of local culturally-relevant Curriculum materials.)

Third Day:

-Demonstration of more curriculum materials.

-Display of helpful resource materials

-Working Session
(Creation and development of cultural curriculum materials.)

Fourth Day:

-Working Session-- (experiencing process of curriculum development).

-Working Session--finishing curriculum materials and patterns.

Fifth Day:

-Working Session--planning the implementation of materials in classroom.

-Show 'n Tell Sharing Session
(Participants demonstrate the curriculum materials they have made and tell how they will be used in the classroom.)

-Evaluation--Feedback

PARTICIPANTS

Winnifred L. Olsen
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Irene Cayo
Daisy Sanchez
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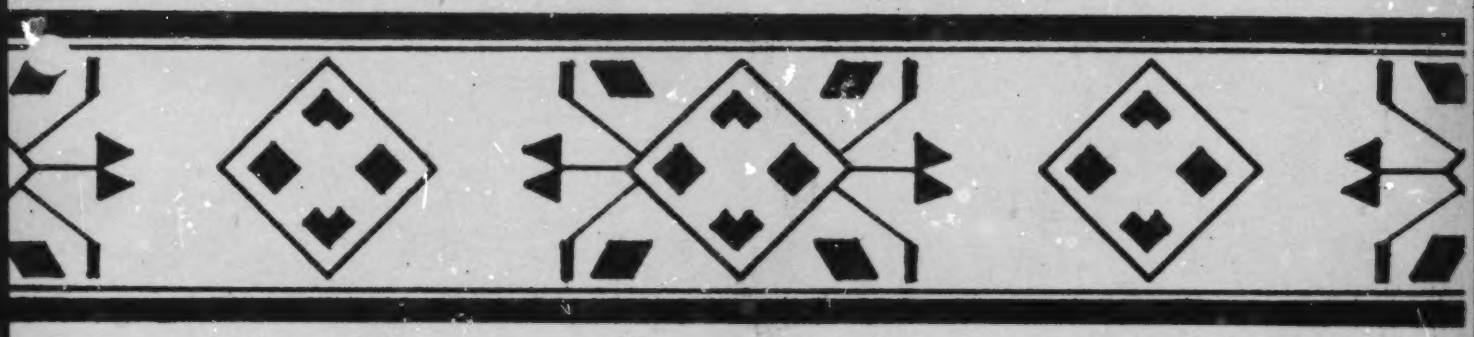


FLANNELBOARD STORIES

Plateau Beadwork Design

THE DEER AND SPILYAI (COYOTE)

By
The Puyallup Indian Education Staff
Cindy Andy Thelma Corwin
Linnell Rantapao Patti Wilson

ACTIVITY

Tell a legend

TECHNIQUE

Flannelboard

MATERIALS NEEDED

Felt pieces: mother coyote, two baby coyotes (two sets), mother deer, spotted fawn, fire, firewood, background pieces (clouds, trees, hills)

STORY

One day Spilyai (Coyote) was out walking in the woods. There he met Deer and her children. Coyote admired the spots on the backs of the fawns.

Spilyai said to Yaamash (Deer), "Hello, my cousin. What pretty white spots on the backs of your children. I wish my children had such pretty spots."

Yaamash said, "Your babies can have pretty spots too. I will tell you what I do. When my babies are very small I build a big fire. I set my babies away from the fire and in the smoke. The sparks land on the backs of my children and make the spots. It is very simple. You do it and your children will have pretty spots too."

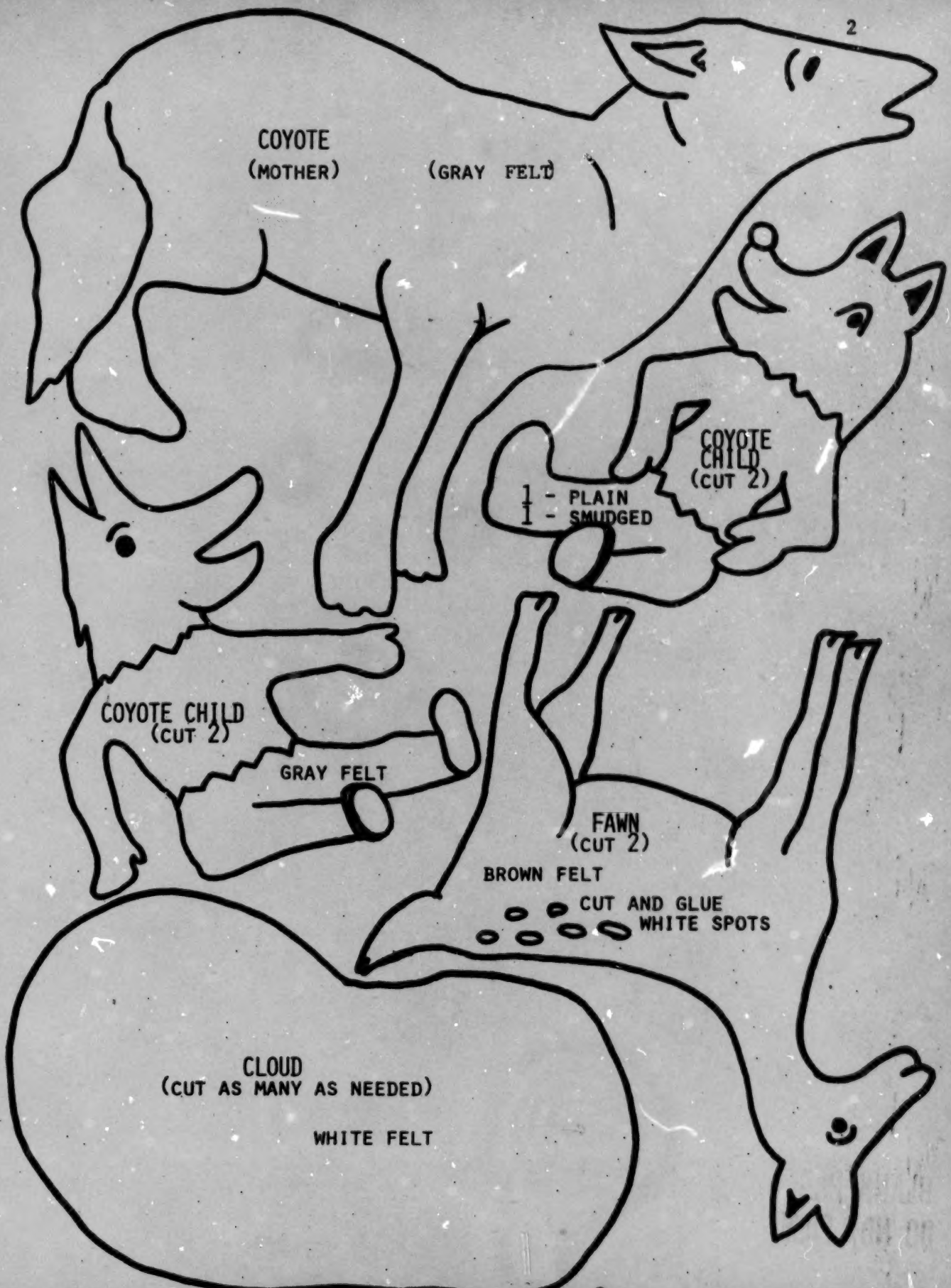
Spilyai danced and sang around the fire. His children stayed close by. Soon he said to Yaamash, "Yaamash, have they been in the smoke and near the fire long enough?"

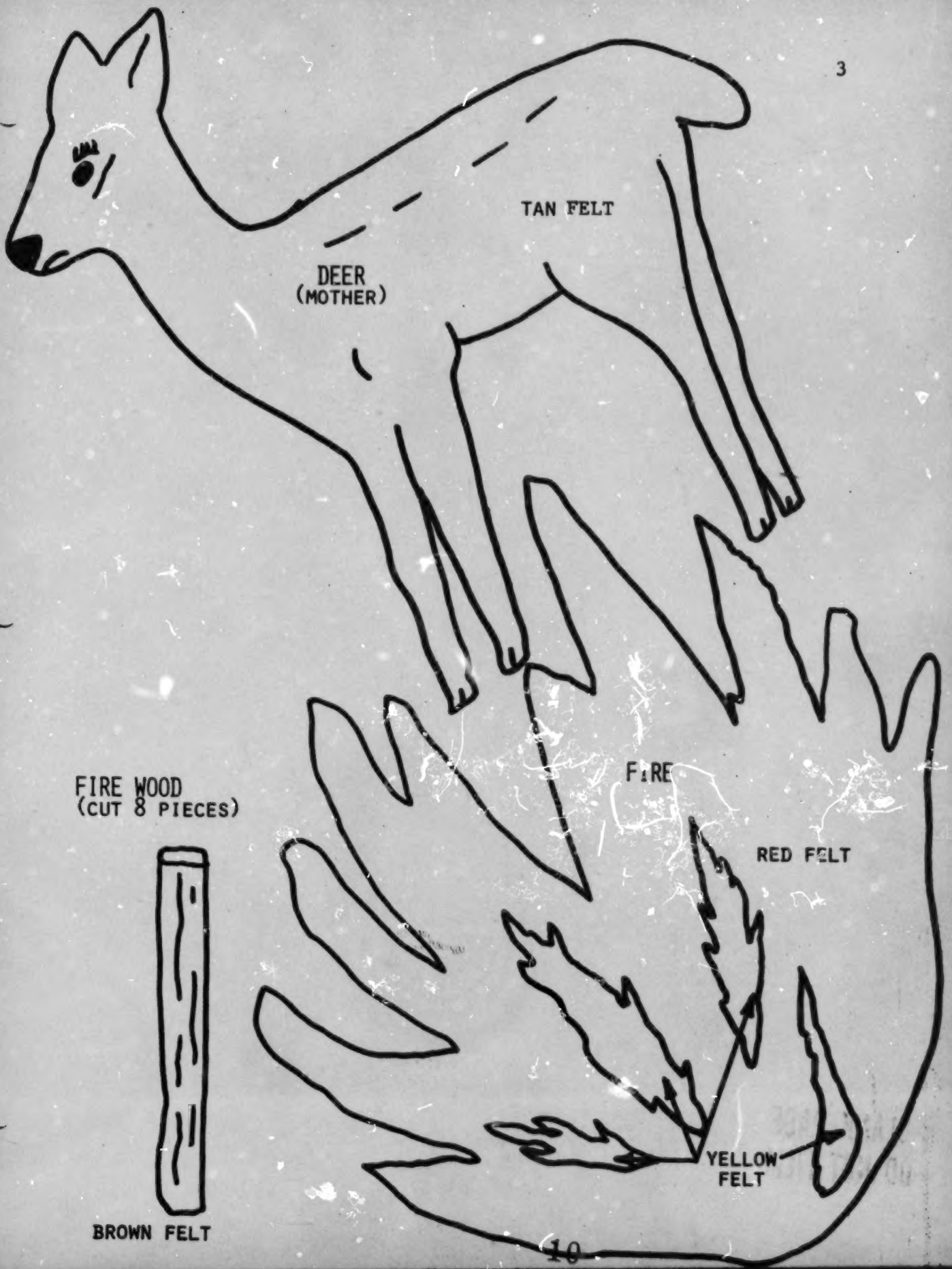
"Yes," said Deer as she ran away laughing. Coyote took his children from the smoke. They were covered with soot and ashes. Rather than spots, they were all black and quite smudged.

Coyote was very angry and chased after Deer. Coyote never again envied the spots on the backs of Deers' children. And that's why Coyote still chases Deer. But he never catches her.

SOURCE

Rau, Violet and Olney, Nathan Jr., PUSHAPMI STORIES, Yakima Indian Nation, Toppenish, Washington, 1975. (Grandfather's Stories)


2
COYOTE
(MOTHER)
(GRAY FELT
COYOTE
CHILD
(CUT 2)
1 - PLAIN
1 - SMUDGED
COYOTE CHILD
(CUT 2)
GRAY FELT
FAWN
(CUT 2)
BROWN FELT
CUT AND GLUE
WHITE SPOTS
CLOUD
(CUT AS MANY AS NEEDED)
WHITE FELT


TAN FELT
DEER
(MOTHER)
FIRE
RED FELT
FIRE WOOD
(CUT 8 PIECES)
YELLOW
FELT
BROWN FELT

THE FIRE WAR

By Everilda Baker
Willard Elementary

Way back before Oleman Time, Indians did not have fire. Neither for cooking or keeping warm. They knew that the sun was warm and good, they knew that up in the sky lived Fire People who used fire for many things.

In those days there wasn't much difference between people, some wore fur, some just skin, others feathers. They talked with and understood each other. The one thing they were all especially interested in was how to capture fire. It would surely make life more pleasant for them. The way they prepared food then was to put meat and roots in a basket and dance around it for a long time. This was hard work and made them very tired. How to capture fire--that was the problem. One day Grizzly Bear (Tep Taabl) met some folks and after proper greetings said:

G. Bear: We must call all the people together for a big meeting to see if we can make some good plans for capturing fire.

The call was sent out by runners who asked everybody from the biggest to the smallest animal and bird to attend the big council meeting. They all came--some sooner, some later. The Wolf (Stikiu), Mountain Goat (Shweetlia), Fox (Sbeau), Deer (Sklaygwats), Elk (Quagguilch). When the talks began almost everyone had something to say:

Fox: We know that Fire People up in the sky have fire--all over the sky are fires, big and small.

Mt. Goat: The people up there surely could spare some.

Deer: First we must plan how to get up there, second what to do if Fire People should try to stop us.

Elk: Why not try to shoot arrows up to the Sky country. It might bring some down, or it might stick up there to start something to climb on.

Wolf: Hy Hay Ya! That's great. Let's have an archery test to find out who is the best among all archers. We can climb to the top of that high hill to be nearer to the fires in the sky.

They shot and shot, but no one came near reaching the target. During the shooting Fox had been, as usual, running around here and there and everywhere. Out in the field something caught his eye. He went over to investigate.

Fox: Why Wren, you little fellow, why are you dragging those things around? That bow and those arrows are much too large for you.

Wren: I'm going to the archery test. I'm going to shoot down Sky Fire.

Fox: You are much too small and weak for that!

Wren: You don't believe me, but I can prove I am a great archer. I will let you run a long way from here and then I will shoot an arrow after you.

Fox: (to himself) I'll fool him, I'll run in zig-zag paths to make it hard for Wren to hit a target.

He went about a mile away when--

Fox: OUCH! Ki Yi! What was that that just hit me at the base of my beautiful tail? That wren did hit me. Hmmm, I must tell the people at the council about the unusually small bird that can shoot an arrow at a small target from such a distance.

Fox went directly to the council and was permitted to speak.

Fox: I have found the best archer of all. Pull this arrow out of me and I will tell you who hit me like this and where you can find him.

The arrow came out and Fox told.

Fox: Wren is over in the meadow dragging this big bow and long arrows after him. It seems fantastic but he shot far and straight to hit me.

Goat: I wonder...you know, sometimes Fox stretches the truth somewhat but maybe we should send runners out to bring Wren in so we can see for ourselves.

Deer and Black Bear were sent to bring Wren in.

Deer: Are you the great archer Fox has told us about?

Wren: Yes, just take me to the shooting place and let me show my skill.

As the runners and Wren arrived at the shooting place, Wren's grandmother was just arriving for the council meeting for she was a very slow traveler. When Wren, with his big bow and arrows, had been put at the shooting place he said:

Wren: You have put me, a little fellow, up here to do a very big job, but I will try to do my best!

Grand-mother Snail: I will help you, my son. I will help point the way to the mark.

Wren raised the bow and arrow four times, then let fly. Grandmother pointed straight to the mark, clapping her hands all the while, like pushing the arrow on. Finally the arrow hit its mark and stuck fast. There were loud cheers and much talking among the people. Now there was hope and a definite mark to shoot at. They gave Wren arrow after arrow; he shot and shot, sticking arrow after arrow together so people could safely climb up to the sky people. Everyone wanted to be the first to try the bridge.

Snail: I will climb first and lay some of my slick paving surface between the arrows to make them stick together so the bridge will be safe for all.

Wood-pecker: I will go next and make good handholds for you to climb by so no one will slip and fall.

When Snail reached the last arrow the rest of the people began to climb. Beaver was sent up first, because he was very wise and a hard worker. He reached the top and saw some people by a fire. He went toward the fire but the Fire People grabbed him so hard that he fell to the ground. They thought he was dead. They noticed his fine fur and started to skin him. When they were through with one side they rolled him over and started to do the other side. Beaver knew what was going on; he moved gently and fastened the skinned side on again. The Fire People thought they had him all skinned and stopped to look around. Beaver saw his chance to get away. He rolled over quickly to the fire, grabbed some glowing coals and dashed for the ladder. The trip down wasn't fast, there was much trouble down near the middle of the ladder. Grizzly Bear had started just ahead of Brown Bear and Grizzly was SUCH a POOR climber.

Brown Bear: Gurr Orff, I don't like to climb behind you--you smell bad and you look bad behind.

G. Bear: Well, suppose you just climb past me and go ahead then.

Many of the others were getting into arguments--some supported Grizzly and some Black Bear. All of a sudden the ladder broke and down came all the people, falling and tumbling. They landed here and there--quite disgusted. But when Beaver landed, he dashed off to the meadow by the river bank and put what he had left of the hot coals into some dry cottonwood root, then blew and blew till the fire caught. From these roots fire was carried to all the camps, and a new life had begun for all Earth people.

From: Indian Stories and Legends of the Stillaguamish, Sauks And Allied Tribes by Nels Bruseth Ye Galleon Press 1972

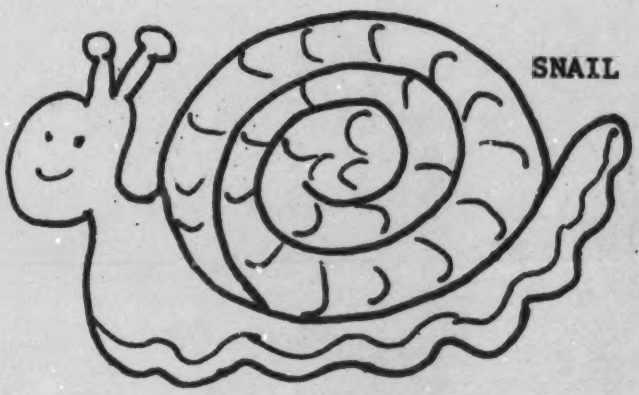
PATTERNS FROM WORKSHOP

7

*DEER (SKLAYGWATS)
*MOUNTAIN LION
BROWN BEAR
GRIZZLY (TEP-TAABL)
RABBIT
TURKEY
LIZARD
BEE
BOBCAT
QUAIL
LITTLE LAMB F.P.
6" LAMB
QUAIL
MARMOT
SLY FOX (standing) (SBEAU)
MRS. MOLE
BAT
LARGE HORSE
FROG
KILLER WHALE
CRICKET
ALLIGATOR
HAND PUPPET * PUEBLO & ATOE
MOOSE
LARGE BALD EAGLE
BOY AND GIRL HAND PUPPET
COYOTE F.P.
BEAVER F.P.
*MOUNTAIN GOAT (SHWEETLAI)
OLD INDIAN (HAND)
BLACKFEET GIRL (HAND PUPPET)

WOODPECKER OR FLICKER

(TEKE-TE-KATCH)



SNAIL

(KLEE-ATLAD)

WREN (STIL PAKED)

HARMONY IN NATURE
A Flannel Board Story

By
Terry Keenan, Stanley Elementary

CHARACTERS

Owl, Bear, Beaver, Deer, Birds--Cardinal, Canary, Bluejay, Eagle, Quail, Frog, Whale, Skunk, Donkey, Elk, Racoon, Goose, Leopard, Ram, Horse (all are flannel board or finger puppets).

SCENE

Forest, mountain, clouds, rivers (blue and brown), city buildings.

USAGE

Science social studies, language, art, multidisciplines in classroom.

MATERIALS

Flannel Board - large
All characters have flannel backs. Most are designed on both sides. This allows them to be used as finger puppets as well.

Bear, deer, beaver, leopard, elk, skunk have one-side fur.

STORY BACKGROUND

Written from the viewpoint of the animals. The theme is derived from beliefs that the animals were on earth first and could communicate with the Great Spirit.

Long, long ago the Great Spirit created the earth in perfect harmony. Every animal was given a place in this great circle. Each one was created with a specific purpose in mind to help maintain this peace and beauty.

The animals on the land, the birds in the sky and the fish in the seas dedicated their lives to the Great Spirit in the sky and promised to live according to his teachings.

A council of animals was established to discuss the many wonders of their world. From these meetings, many great thoughts of wisdom were created and many laws of nature were passed on to all corners of the earth.

However, on one unforgetable day, the council was called because of a very frightening occurrence. A creature, unfamiliar to the rest of the animals, was spotted in the forest. What were they to do? Who was this?

It was decided that the Great Eagle would fly into the sky and follow this creature. Then, upon learning of this creature, he was to report back to the Great Council.

What the Eagle reported was never heard in the council before!

EAGLE: This creature in our forest is not alone. There are many, many more outside our woods. They do some very unusual things but the worst is that they destroy everything without our council's approval.

BEAR: What are we going to do? We cannot let these creatures continue to ruin our world. We must keep them out of here or they will destroy us too.

OWL: Go back to your homes and find out about these creatures. See what they do where you live. Then we will meet again to find a solution to our problems. Go my friends. The Great Spirit is with you.

So the council was dismissed and all of the animals went to their homes.

Many moons later the council was called again. The wise old owl was put in charge of the meeting.

OWL: What are the things that you, my friends have found these creatures doing? Speak so that each of you can share your findings with us.

OLD BEAR: They do not let me sleep. I do not know anyone so noisy, even noisier than the woodpecker.

BEAVER: They take my families and destroy my homes and leave me with nothing to live for.

DEER: They fire sticks at my people and kill them. They feel no sorrow for what they do.

BIRDS: They cut our homes down and shoot my friends out of the sky. They do not care if we survive or not.

ANOTHER BIRD: They even capture us and put us in cages. Even then they want us to sing!

FROG: They dig up the ground and dry up our ponds and put great stick boxes on them and then more creatures come. Then they even cut off our legs.

WHALE: They come with great nets and catch many of us but never put any back. They even dump terrible things into our water so we cannot breathe. They are trying to destroy us all and themselves too.

BIRD: We cannot even enjoy gliding through the air because of the terrible smell.

OWL: Is there anything that you found that is good about these creatures?

SKUNK: Yes, there is. But most of them are like me. They can live with us in peace but they can also smell up the earth.

DONKEY: They have made my work easier but the noise and smell of the rolling creature is worse. It can scar mother earth's face badly.

ELK: My home must be moved often because these creatures start fires that char our beautiful forests and leave us homeless.

RACOON: I have seen a skin like mine used as a hat to make the creature look funny.

GOOSE: In our flight, many are taken from the sky for the enjoyment of these creatures. They do not let us go in peace.

LEOPARD: They would make a coat out of me.

RAM: I have even seen them on the highest peaks reaching to the Great Spirit.

HORSE: They fence in my friends and ride them all over the country.

EAGLE: I have noticed in my flights that these creatures inhabit the whole world. However, they do not all look the same.

BIRD: They are not <u>all</u> bad!

BIRD: Has any of you ever spoken to one of these creatures?

SEVERAL ANIMALS: We try to speak but no one listens!

BIRD: I sing my message but no one listens!

OWL: We must decide what we are going to do or we may perish.

BEAR: Let us bring the creatures to our council.

WHALE: No! They will kill us!

OWL: But we must try

EAGLE: They will not listen.

OWL: But we must try any way possible to save the earth for our little ones.

DEER: That's it! Let us speak to the children. They <u>will</u> listen. They do not yet know the bad ways! They <u>will</u> listen!

OWL: Yes! I think you have the right idea, Deer. We will invite the children. They will save our forest! They will carry the message of the council to their people.

UNISON: We <u>can</u> save our forest!

HOW COYOTE MADE THE COLUMBIA RIVER
A Flannel Board Story

By
Nancy McIntyre, Willard Elementary

CHARACTERS

Coyote, Salmon (fish)

SCENERY

Northwestern Washington
Cascade Mountains
Lake with a bridge (man made)

STORY BACKGROUND

An account of the formation of the Columbia River is an important part of the Sleeping Beauty version of the Bridge of God's Legend. Another is found in "How Coyote Made the Indian Tribes." The following was related in 1951 by Peter Noyes, a Colville in Northeastern Washington. He first heard it nearly eighty years ago (more like ninety years on this date).

Mr. Noyes was pleased to read a few years ago that geologists see plenty of evidence that in different periods of geologic past lakes covered part of eastern Washington now drained by the Columbia River and its tributaries.

STORY BEGAN

Long ago when Coyote was the big man on the earth this valley was covered by a big lake. At that time there was no Columbia River. West of us, between the lake and the ocean, was a long ridge of mountains. But the Columbia River did not go through it. Indians today believe that Coyote was smart enough to see that Salmon would come up from the ocean to be food for his people here if he would make a hole through the mountains. So he went down to a place near where Portland is now and with his powers he dug a hole through the mountains there. The water went through the hole and on to the ocean.

The water in the big lake up here was drained and the water flowing out of it made the Columbia River. Coyote got the Columbia to flow through that hole, the way it does today. Then the Salmon came up the river to this part of the country. His people after that had plenty to eat.

When he dug that hole through the mountains Coyote made a kind of bridge. You have heard about it--a broad rock bridge that went across the river. People could walk from one side of the Columbia to the other. A long time afterward, an earthquake broke the bridge down. The rocks that fell into the water formed the Cascades of the Columbia. They made it hard for boats to go up and down the river.

FOLLOW-UP ACTIVITIES

Map making, map reading, study of rocks, comprehensive story writing, legends, math.

AVAILABLE PATTERNS

"Happy Day" story
Finger puppets
Coyote
Dog
Salmon
People
Thunderbird

HOW THE RAVEN BROUGHT LIGHT TO THE WORLD
A Haida Legend
By
Tony Herrera

TECHNIQUE

Flannelboard story

MATERIALS NEEDED

1. One house (make it look as if you're looking in from the front of the house. No front wall; show the side and back walls with roof and floor.)
2. One Haida chief (Haidas wore cedar bark clothes and hats).
3. One Haida woman--chief's daughter (cedar bark clothes too).
4. One Haida baby (in a blanket not cedar bark).
5. Three small boxes (make them small enough to fit in the house with the chief, his daughter and the baby).
6. One large sunburst (to be used with next item).
7. Two large boxes, 3 inches square (tack/sew the sunburst to one box. Fold sunburst so that it is contained in the 3 inch square. Then cover it up with the other box, now it's one box with the sunburst inside. Use a pin to keep the top square in place: don't sew it).
8. Two ravens (one in flight with the sun in his beak, the other standing with wings folded).
9. One canoe (it will carry the standing raven).
10. One river (make it big enough to carry the canoe).
11. Two moons (one out of flannel and one of foil. The foil moon must hide behind the standing raven without being seen).
12. Lots of stars.
13. One flannelboard.

INTRODUCTION

Before I begin the legend, I'd like to thank the Haida people for creating this legend and passing it down to us. Also Toni Hansen, for letting me use her scissors, needles and thread. Also everyone in the workshop for setting a creative mood which permeated the whole week. And finally a big thanks to Linda Skinner whose vivacious personality and thoughtful urging can make a person feel capable of accomplishing anything they set their mind to.

STORY

Long, long ago the tribes on the Nass and Skeena rivers believed that an old chief lived far up the river with his daughter. The chief owned three boxes which contained all the light in the world so the people lived in darkness. Raven wanted light for the world so he had tried to get the boxes, but he was not successful. He thought of a plan to get the boxes of light. Raven had noticed that every day the chief's daughter went to the well to get water. While there she always took a drink. So he turned himself into a small pine needle and placed himself in the well. When the chief's daughter came to the well to take a drink she swallowed the pine needle too.

Up to here you tell the story with the flannelboard blank to illustrate that the world was in darkness. For this next part tell the audience to remember that it is still dark.)

Soon the chief's daughter had a baby boy, who was really the raven. He grew very fast and his grandfather spoiled him by giving him everything.

Here you put up the house and the chief, his daughter, the baby and the three small boxes.

One day, when Raven thought it was right, he asked his grandfather if he could play with one of the boxes. But the old chief said "no." So the spoiled baby (Raven) threw a temper tantrum for three days and nights. Finally, after not being able to sleep for three days and nights, the chief said, "Okay, here take this box to play with." The baby boy was happy now and he pushed the box all over the room and when he was near the door he slipped out with the box.

Clear flannelboard now and put up big box with sunburst folded inside. Put a pin through it to tack it onto the flannelboard.

Then he picked up the box and threw it against a rock, the box broke open and there was a flood of bright light.

Pull pin and let sunburst out.

This box contained the sun. So Raven changed back to his raven body and put the sun in his beak and flew up into the sky where he placed the sun high in the sky where it is today and always will be.

Show the flying raven here, then put up the sun.

Now, there were still two boxes left so the Raven had to think of another plan to get those. He knew that the old chief had gone up the river to fish and when he fished it was always at night, so he used his box with the moon inside to fish by. Raven got a canoe, made a fake moon and set out up the river. Soon he came upon the old chief. He put the fake moon under his wing and approached the old chief. It was nighttime and the old chief was startled to see someone there. He said, "How do you get around so well in the dark?" "Oh, I manage," said Raven, "with the help of my little moon here." And Raven raised his wing slightly and let out a beam of light, then closed it. The chief was sad to see that someone else had a moon

like his. All this time he thought that his was the only moon in the world. From that day on he just left his two boxes lying around the house, not hiding them anymore. One day Raven broke into the house and took the two boxes, opening them and letting out the moon and the stars. And that's how Raven brought light to the world.

REFERENCE

TOTEM POLES, Volume 1, M. Barbeau

HOW RAVEN HELPED THE ANCIENT PEOPLE
A Flannel Board Story

By
Sandy Sukeforth, Bryant Elementary
Howie Guy, Bryant Elementary
Marji Shahan, Bryant Elementary

MATERIALS

Raven (black on one side, white on the other)
Outline of Washington coast with rivers marked
Salmon
Felt-backed sequins for fish scales

Longhouse	Gray Eagle	Gray Eagle's daughter
Raindrops	Stars	Sun
Moon	Fire brand	Rocks

ACTION	STORY
Map of Washington and Raven	Raven was the benefactor of the mythological people along the shores of Puget Sound and the beaches of the Olympic Peninsula. According to Quillayute mythology, Raven brought the bluebacked salmon to the rivers along the Washington coast.
Salmon in Raven's Beak	Having eaten some salmon in the home of his father-in-law, Mole, Raven was determined to take a blueback salmon home with him.
Remove Salmon Put sequins in beak	Pursued, he hid the scales of the fish in his mouth and nostrils.
Raven along Washington coast	He came up to the surface of the earth in the land of the Quillayute and turned south.
1 sequin into Quillayute 1 into Hob 2 into Queets Several sequins into Quinault	He threw one scale of the salmon into the Quillayute River, one into the Hob and two into the Queets. He washed off all the rest of the scales into the Quinault River. That is why there are a few blueback salmon in the Quillayute and Hob rivers today, many in Queets, and very many in the Quinault.
Clear board	In this story, told by a Puget Sound tribe, Raven is again the benefactor. This legend tells of the origin of fire and the origin of daylight.

ACTION	STORY
Gray Eagle high on board outside lodge	Long ago, near the beginning of the world, Gray Eagle was the guardian of the sun, moon and stars, of fresh water and of fire. Gray Eagle hated people so much that he kept these things hidden. People lived in darkness without fire and without fresh water.
Add Gray Eagle's Daughter	Gray Eagle had a beautiful daughter and Raven fell in love with her.
White Raven	At that time, Raven was a handsome young man. He changed himself into a snow-white bird and as a bird he pleased Gray Eagle's daughter. She invited him to her father's lodge.
Inside lodge with sun, moon, stars, water, fire on floor	When Raven saw the sun, moon, the stars and fresh water hanging on the sides of Eagle's lodge, he knew what he should do.
Remove both eagles	He watched for a chance to seize them when no one was looking.
Gather sun, moon, stars, water, fire put on white raven who flies through hole in roof.	He stole all of them and a brand of fire also and flew out of the lodge through the smoke hole.
Hang sun in sky Raven flies to opposite side of board	As soon as Raven got outside he hung the sun up in the sky. It made so much light that he was able to fly out to an island in the middle of the ocean.
Move sun down, remove Eagle's house/hang moon and stars	When the sun set, he fastened the moon up in the sky and hung the stars around in different places.
White raven flying carrying water and fire	By this new moon he kept flying, carrying with him the fresh water and the brand of fire he had stolen.
Return white raven to right side of board, drop water to earth	He flew back over the land. When he had reached the right place he dropped all the water he had stolen. It fell to the ground and there became the source of all the fresh-water streams and lakes in the world.
Raven flying with fire in beak	Then Raven flew on, holding the brand of fire in his bill.

ACTION	STORY
Turn Raven to show black side	The smoke from the fire blew back over his white feathers and made them black.
Put up rocks, fire beings to drop	When his bill began to burn, he had to drop the fire brand.
Move fire behind rocks	It struck rocks and went into the rocks. That is why, if you strike two stones together fire will drop out.
Raven alone as a black bird	Raven's feathers never became white again after they were blackened by the smoke from the firebrand. That is why Raven is now a black bird.

REFERENCE

Indian Legends of the Pacific Northwest by E. E. Clark

EXTENDING ACTIVITIES

1. Find and share other Indian legends about Raven.
2. Make up your own story about Raven or another bird.
3. Make a study of the Raven's habitat. Draw a map of the United States and show where he lives. What is food source in each of these states?
4. How does a raven build its nest? What material does it use? Where does it build? Draw a picture of such a nest.
5. Study bird books to find how ravens are similar to or different from other black birds, (e.g. crows). Make a list of the similarities or differences.
6. Locate or make up another story about the origin of daylight and fire.

Raven was the benefactor of the mythological people along the shores of Puget Sound and the beaches of the Olympic Peninsula, much as Coyote was of the ancients east of the Cascade Range. Among many other deeds, according to Quillayute mythology, Raven brought the blue-backed salmon to the rivers along the Washington coast. Having eaten some in the underground home of his father-in-law, Mole, young Raven determined to take a blueback salmon home with him. Pursued, he hid the scales of the fish in his mouth and nostrils. He came up to the surface of the earth in the land of the Quillayute and turned south. He threw one scale of the salmon into the Quillayute River, one into the Hob, and two into the Queets. He washed off all the rest of the scales into the Quinault River. That is why there are a few blueback salmon in the Quillayute and Hob rivers today, many in the Queets, and very many in the Quinault. "So much for that."

In the following story told by a Puget Sound tribe, Raven is again the benefactor. Two themes universal in mythology are combined in this little tale--the origin of daylight and the origin of fire.

Long ago, near the beginning of the world, Gray Eagle was the guardian of the sun and moon and stars, of fresh water, and of fire. Gray Eagle hated people so much that he kept these things hidden. People lived in darkness, without fire and without fresh water.

Gray Eagle had a beautiful daughter, and Raven fell in love with her. At that time Raven was a handsome young man. He changed himself into a snow-white bird, and as a snow-white bird he pleased Gray Eagle's daughter. She invited him to her father's lodge.

When Raven saw the sun and the moon and the stars and fresh water hanging on the sides of Eagle's lodge, he knew what he should do. He watched for his chance to seize them when no one was looking. He stole all of them, and a brand of fire also, and flew out of the lodge through the smoke hole.

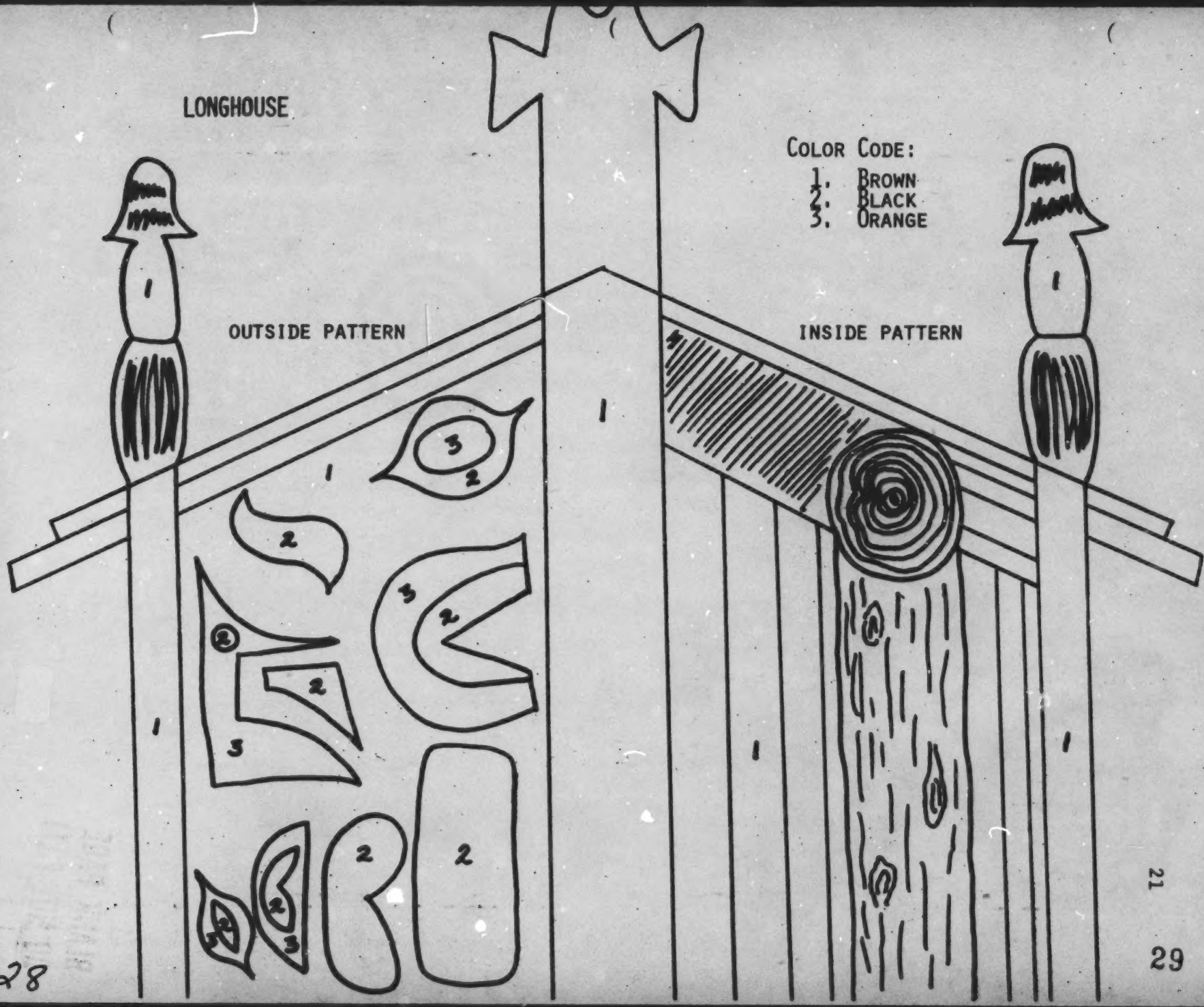
As soon as Raven got outside, he hung the sun up in the sky. It made so much light that he was able to fly far out to an island in the middle of the ocean. When the sun set, he fastened the moon up in the sky and hung the stars around in different places. By this new light he kept on flying, carrying with him the fresh water and the brand of fire he had stolen.

He flew back over the land. When he had reached the right place, he dropped all the water he had stolen. It fell to the ground and there became the source of all the fresh-water streams and lakes in the world.

Then Raven flew on, holding the brand of fire in his bill. The smoke from the fire blew back over his white feathers and made them black. When his bill began to burn, he had to drop the firebrand. It struck rocks and went into the rocks. That is why, if you strike two stones together, fire will drop out.

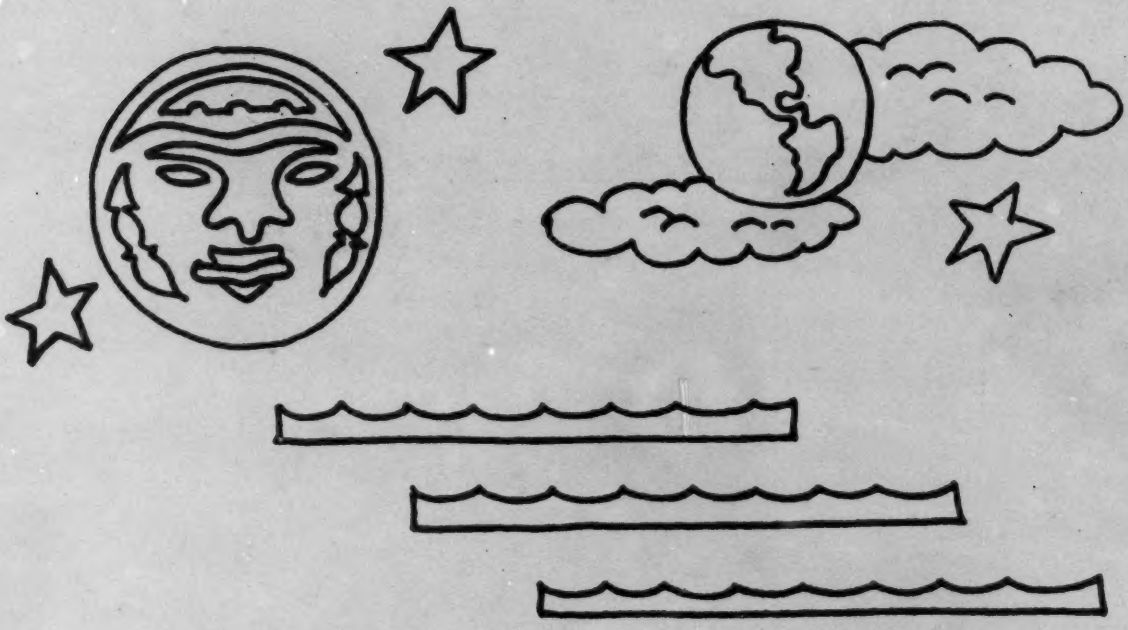
Raven's feathers never became white again after they were blackened by the smoke from the firebrand. That is why Raven is now a black bird.

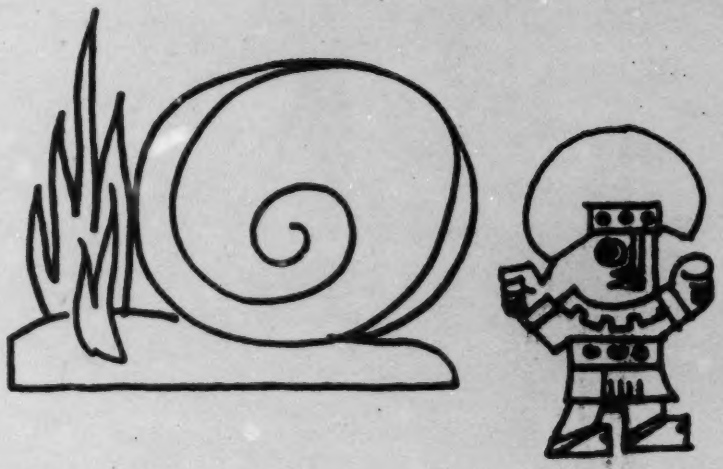
LONGHOUSE


COLOR CODE:
1. BROWN
2. BLACK
3. ORANGE
OUTSIDE PATTERN
INSIDE PATTERN

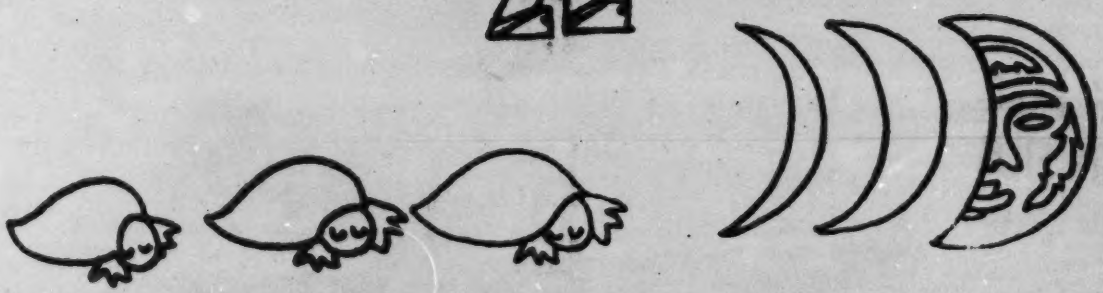
LEGEND OF THE MAYAN MOON GOD

PATTERNS for FLANNEL BOARD by Beatrice





COMPILED BY:
AUDREY CAPERS
Willard Elementary



LEGEND OF THE MAYAN MOON GOD
Patterns for Flannelboard
By
Audrey Capers, Willard Elementary

ACTIVITY

The legend of the Mayan Moon God is told utilizing a flannelboard.

SOURCE

Multi-ethnic study workbook story by Beatriz.

MATERIALS

Pelon, felt, scissors, needles and various colors of thread. Refer to patterns for colors.

SUGGESTIONS

1. To get a true picture of pre-Columbian American, other civilizations such as Toltecs, Olmecs, Chichimecas, Aztecs, Incas must be studied.
2. Globe showing Southeastern America
3. Show pictures of Mayan people and lifestyle.
4. When using the turtles, you can use the concept of big, bigger, biggest.

FLANNEL-BOARD STORY

The Mayas were a very intelligent tribe of Indians who lived Mexico before the Toltecs came. And the Toltecs had been living there before the Aztecs arrived.

So it was truly long, long ago that the Mayas built the huge, squat pyramids and the temples that even today are being re-discovered under the jungle trees and tropical vines of southern Mexico.

These pyramids and temples were erected to honor the many gods the Mayas worshipped, one of whom was the Moon-God. His likeness can be seen in many of the carved stone decorations.

The Mayas believed (or so runs the legend) that during the day the Moon-God lived in a coral cave shaped like a snail shell. Every evening he would come out of his coral cave and climb into the sky. Before morning he would have traveled the full breadth of the heavens, a big golden globe shedding his light upon the earth. In those ancient days, you must remember, the moon was always full.

One morning Moon-God came back to his coral cave shaped like a snail, and there in his bed lay a small green turtle!

And since the Moon-God's bed had barely enough room for himself and he was very sleepy, he tossed the little turtle out of his bed and out of the coral cave.

The next night Moon-God went out as usual to travel across the heavens and when he came home in the morning, so sleepy, he found a larger green turtle in his bed! But his turtle, too, was tossed out of the cave so that Moon-God could go to sleep.

The third morning when Moon-God came home after his night's work he found a giant green turtle in his bed! At first he was annoyed, then he became angry because it took such a long time to get the giant green turtle out of his coral cave.

Moon-God said to himself, "Something must be done."

He went to see his friend Water-God. They talked the matter over and decided on a plan that proved to be a happy arrangement. Water-God would come every night to guard the coral cave while Moon-God was shedding light upon the earth. Whenever Water-God was called to the sky to make rain during the night, Moon-God returned to guard his bed; he couldn't shine through the clouds anyway.

For awhile everything went well. But perhaps Water-God grew tired of guarding the coral cave, for one night he didn't come. He was not in the sky either, which mean that Moon-God had to stay there all night.

But Moon-God took precautions; he sent only a part of himself to the heavens. The rest of him stayed behind on guard at his coral cave.

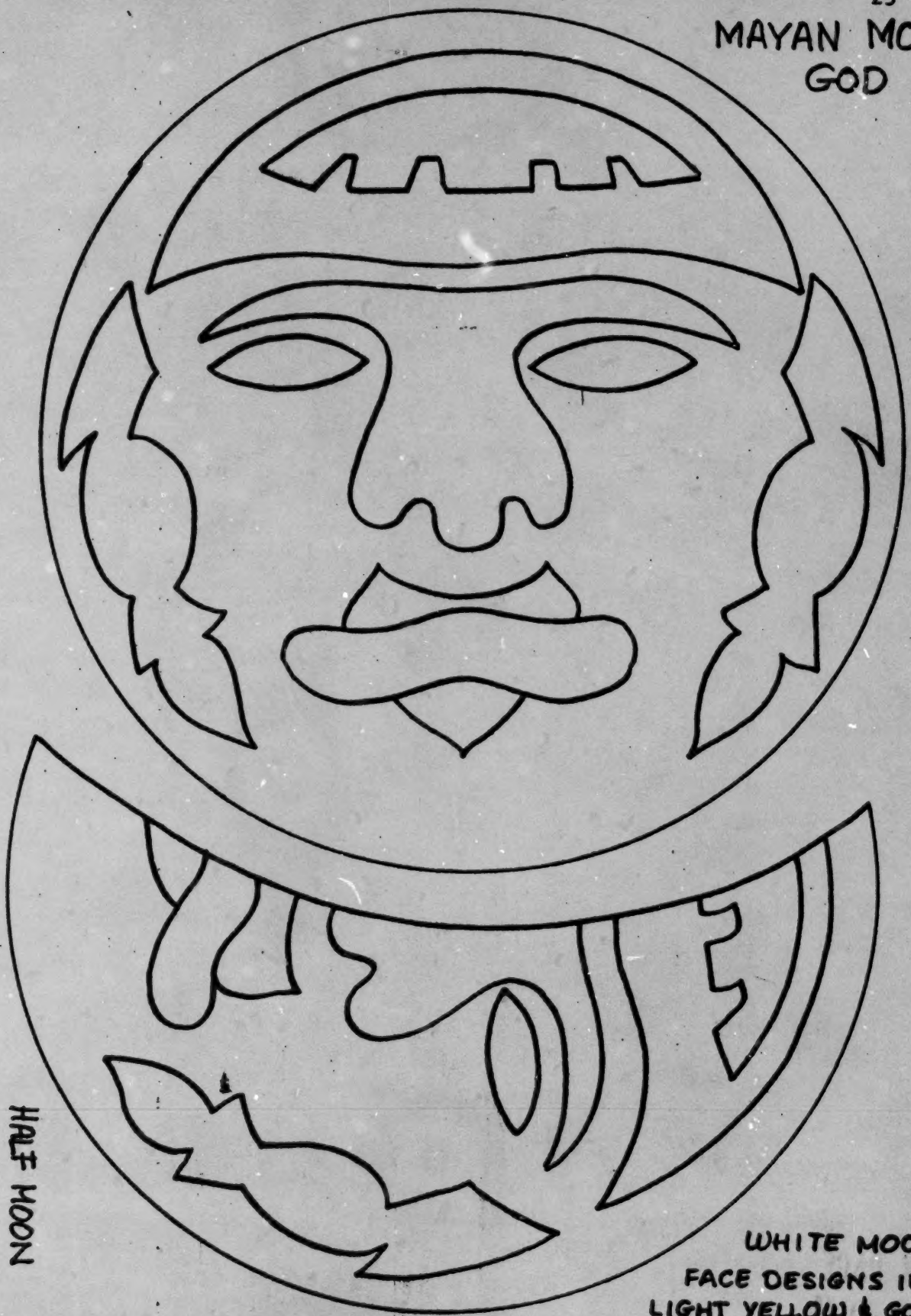
Each night, as Moon-God grew less and less worried about green turtles crawling into his bed, he sent more and more of himself to the sky, until finally one evening all of him went, just as he used to do.

This he did until the evening he met a green turtle who seemed to be going toward the coral cave! Quickly then Moon-God sent home part of himself to guard his bed!

And he has been doing exactly the same thing ever since.

But whenever he grows careless and all of him travels across the sky, who knows? A giant green turtle may be sleeping in his bed!

MAYAN MOON GOD



HALF MOON

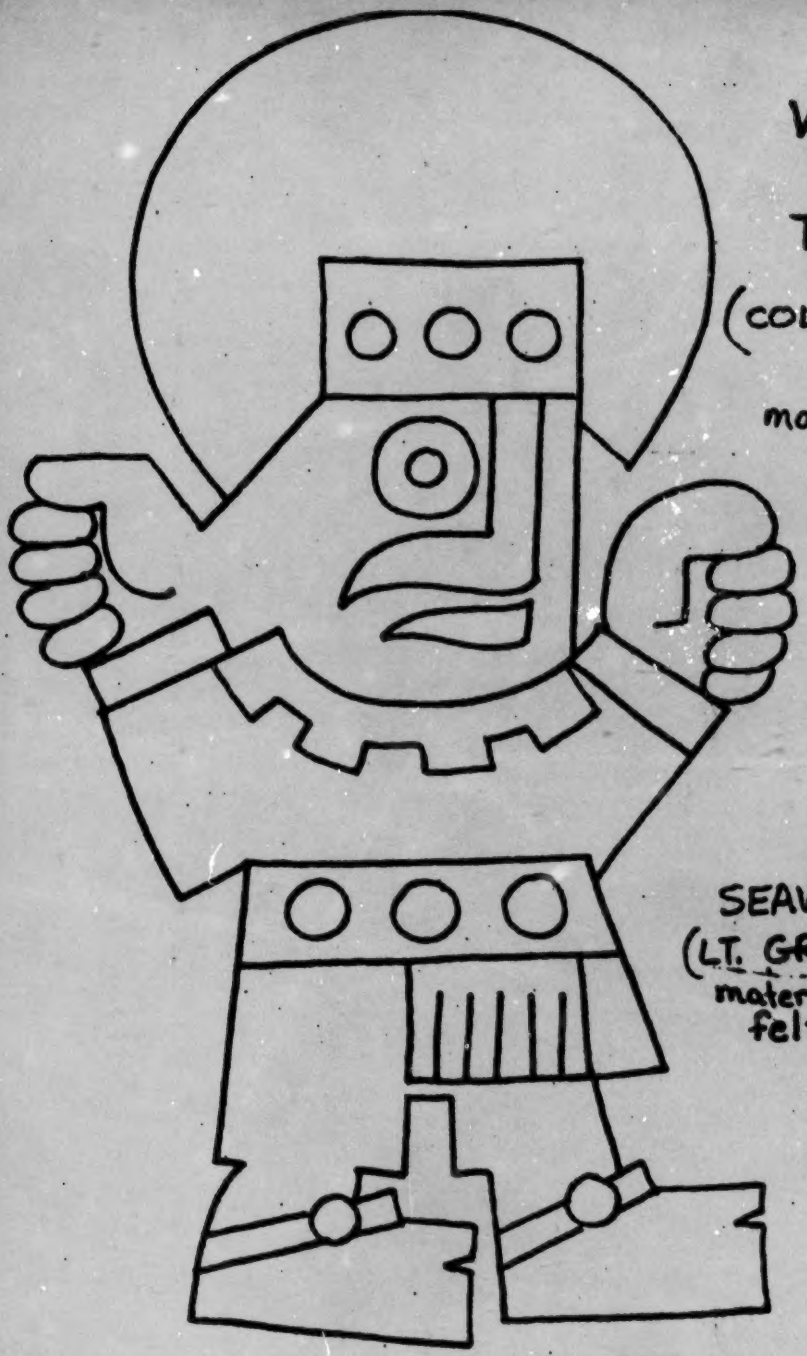
WHITE MOON FACE DESIGNS IN LIGHT YELLOW & GOLD.

material- pelon

WATER GOD TLALOC

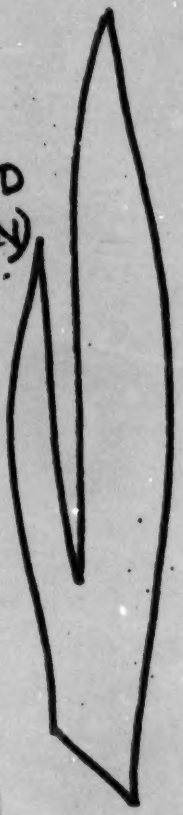
(COLOR IN SHADES) OF BLUE

material - pelon



SEAWEED (LT. GREEN)

material - felt



SMALL CLOUD

(WHITE WITH LT. BLUE EDGES)

material - felt

WATER →

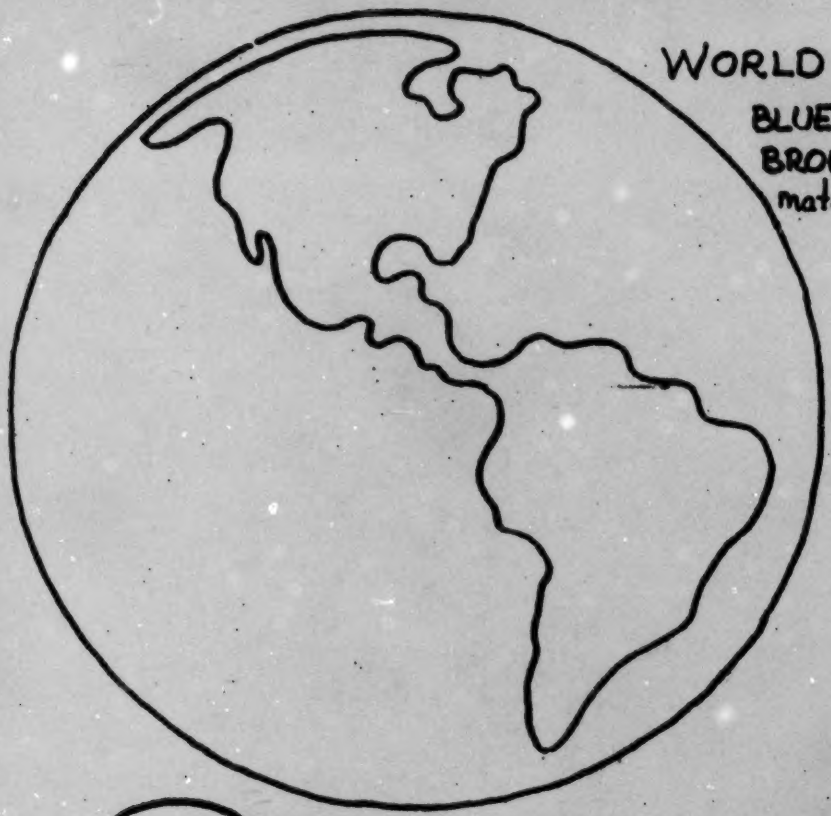
CUT 3 SHADES OF BLUE

LIGHT GREEN TURTLES
DARK GREEN SHELLS
material- felt

EIGHTH OF MOON

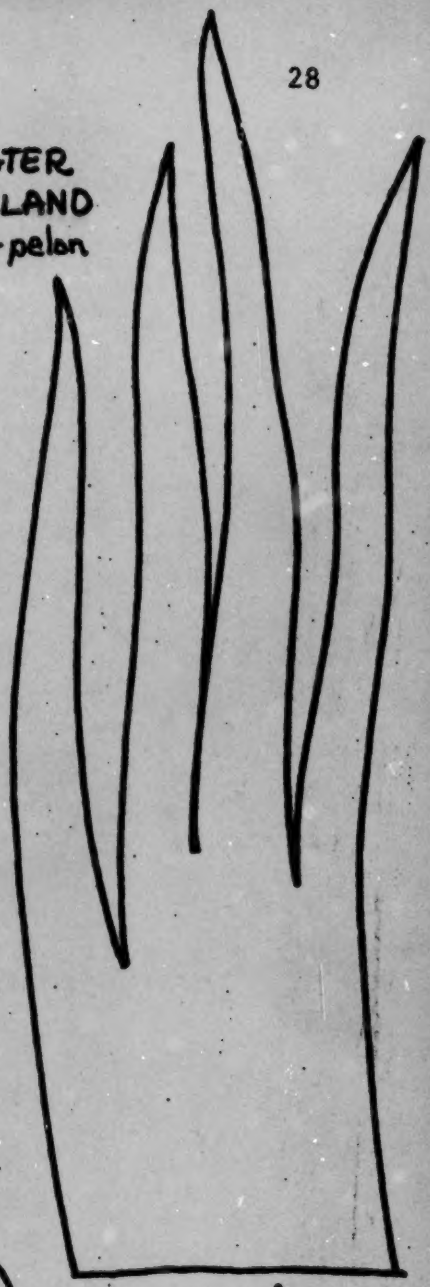
material- pelon

QUARTER MOON

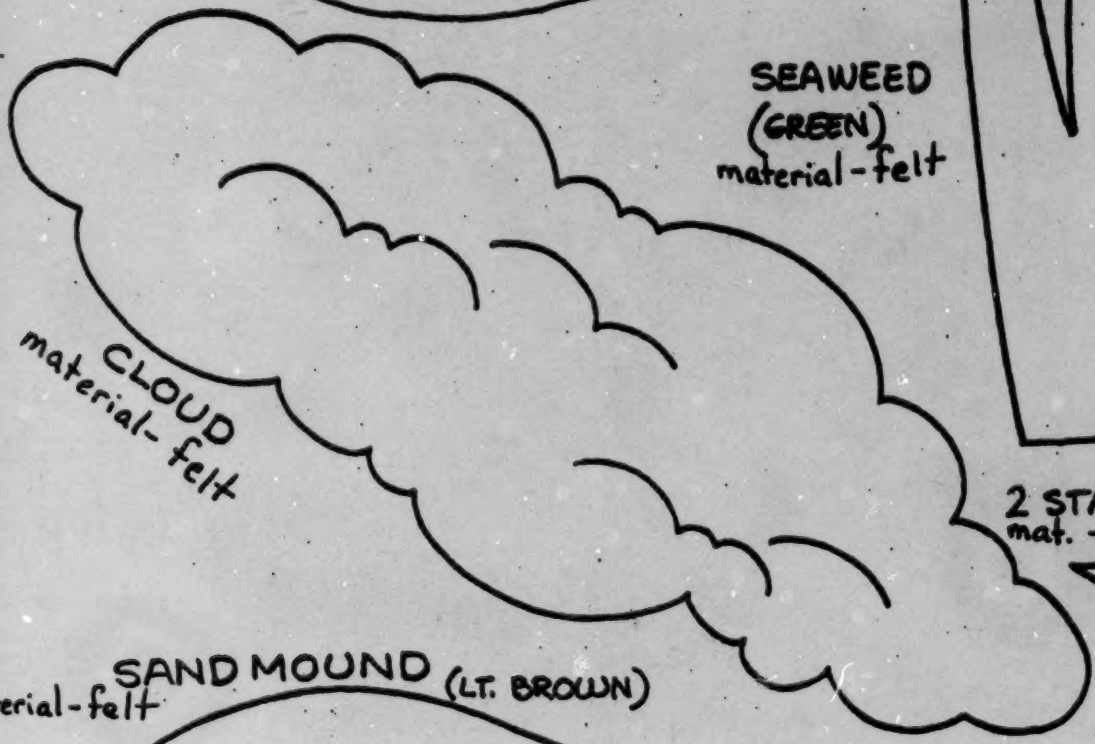


WORLD

BLUE · WATER
BROWN · LAND
material - pelon



SEAWEED
(GREEN)
material - felt

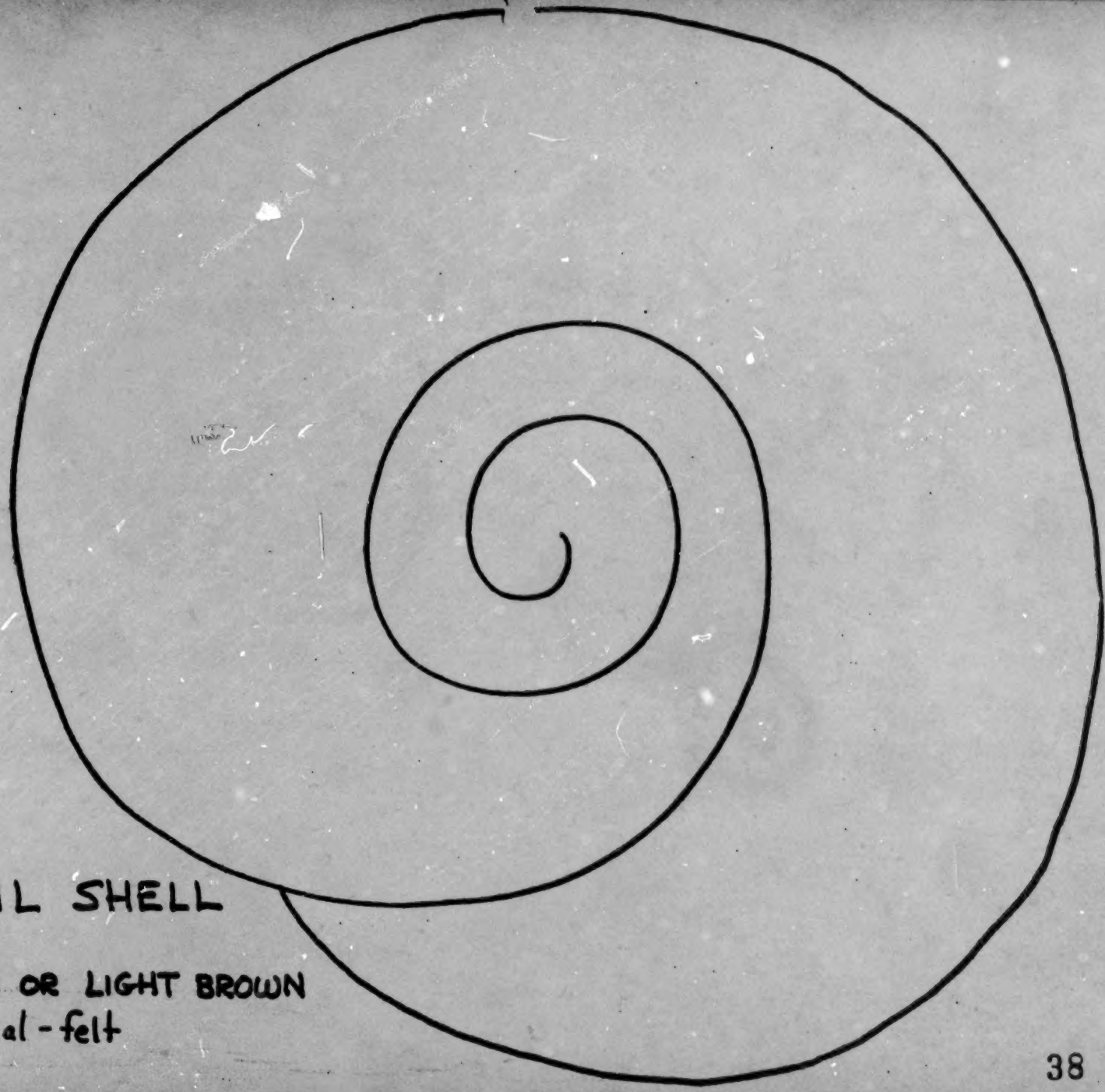


CLOUD
material - felt

2 STARS
mat. - felt

SAND MOUND (LT. BROWN)

aterial - felt



SNAIL SHELL

GOLD OR LIGHT BROWN
material - felt

TOTEM POLE
A Flannel Board Story

By
Howard Guy, Bryant Elementary
Marji Shahan, Bryant Elementary
Sandra Sukeforth, Bryant Elementary

OBJECTIVES

1. To help children develop an accepting attitude toward differing values, reduce the "better than, worse than" comparison of values.

2. To show a human quality through a unique contribution of the Pacific Northwest Coast Indians.

MATERIALS

Patterns of totem and lodge (refer to legend titled How Raven Helped The Ancient People for patterns).

Black felt	White felt
Red felt	Brown felt
Yellow felt	

PROCEDURE

Talk about the many ways to tell a story. Then tell how Northwest Coast Indians told their life stories.

ACTION	STORY
Put Eagle on first, place him on the bottom of the flannel board.	Eagle was the wisest of all. He could fly high and watch everything that went on. He gained much wisdom but when the things of nature played their games he was the best.
Next comes Dogfish. Set him on top of Eagle.	Dogfish was a great teacher of song and dance. (All things would gather on the river banks to hear him sing.)
Beaver	Beaver was the builder. Beaver said, "I have built many things with my paws and tail. It is up to you to build fine qualities for yourself and others."
Bear	Bear told of being brave and skillful. He would say, "to be daring without skill is foolhardy. You must have great skill in everything you do.
Wolf	Wolf was the willing worker. Wolf went around helping with heavy loads, problems and anything that could help you. Wolf was strong, smart and kind.
Goat	Goat liked to make all happy. Goat would say, "Before playing any game you must be fair, kind and make others laugh."

ACTION	STORY
Raven	Raven cared for all nature's root life (trees, plants and flowers) because Raven brought the sun in the beginning.
On the top put Thunderbird	Thunderbird guarded you in the good life. He spoke from the sky, "I will guide you when you walk the right path."

FOLLOW-UP ACTIVITY

Remind children of the qualities the animals on the totem pole have. Have them pick which of the qualities fit them. Let children make their own totem pole by using an 18x12" colored paper, make a cylinder out of it and let the children put pictures on that represent the qualities they choose.

Display totem poles in the classroom.

#3 BEAVER

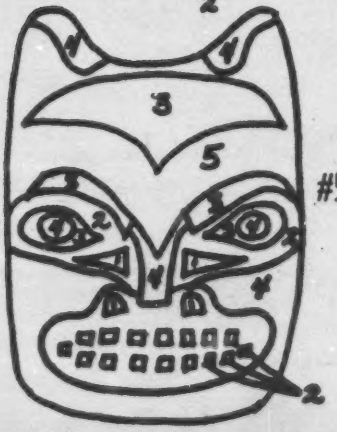
#8 THUNDERBIRD (TOP)

#4 BEAR

#2 DOGFISH

#6 GOAT

#1 EAGLE



#5 WOLF

7 RAVEN

COLOR CODE:

1. YELLOW
2. WHITE
3. RED
4. BLACK
5. BROWN

ENLARGE THESE DRAWINGS BY USING AN OPAQUE PROJECTOR

WHITE EAGLE; THE LAW ON MOUNT ADAMS

By Janet Sater
Lister Elementary

HISTORICAL SIGNIFICANCE

Mount Adams is a sacred being to the Yakima Indians and that is why they fought to get part of it back into the boundaries of their Indian reservation.

TECHNIQUE

Flannel Board

PROCESS

Make all the flannel characters, plants, etc. listed on the following pages. Read the enclosed special cultural information that explains why the plants and animals are in the presentation. The Old Story Teller is dressed in a special way to represent what an old Yakima Indian might wear. Details are in the following paragraph.

CULTURAL INFORMATION

The Old Story Teller is the basic pattern of Linda Skinner's. His hair decorations represent details specific to the dress of the traditional Yakima Indians. The braids are called the "favorite grandson braids" and it is a special honor to be able to wear them. The "favorite grandson" is the first son of the first daughter. The white feather is always worn on the right side to balance the power of the heart on the left. It would be an eagle plume and is worn only by special people--a spiritual person from a longhouse. The teeth are worn as decorations and a sign of a good hunter. Shells are also worn in this manner. Wrapped around the braids, the red cloth was a form of special dress. It was obtained in early times from the Hudson Bay Fur Trading Company. It was the same cloth used to make the uniforms of the Canadian Royal Mounted Police. The otter hides were worn only on very special occasions by the leaders and their families.

The plans and animals chosen are native to the Yakima area. The coyote is of special significance. He is the "Mortal Creator" with a very great spirit. When, where and under what circumstances he is seen has strong meanings to the traditional Yakima Indians.

The plants of special significance are the Bitterroot and the Camas. The Bitterroot is the small pink root with the green bush on top. Just before this plant blooms in the spring, the Yakima Indians celebrate their Festival of the New Year. The roots are dug by seven women who commit themselves to a lifelong dedication to the traditional ways and beliefs. This pledge is made in their early adolesence and continues until their death. These women are the women leaders of the tribe. With these seven women are seven drummers. These seven men drummers are also very special and they hold their positions until death.

The Camas root, the brown root with the larger bush and the pink and purple flowers, is part of the last festival of the growing year (usually August). The same women and men who are special to the Bitterroot Festival are special to this festival.

EXTENSION ACTIVITIES

Science--study of plants and animals
Geography--effects of climate and land formations on what grows and lives in an area
Language--oral and written comparisons
Creative writing--try to write an original and meaningful legend
Sociology--relate past to present and/or their culture of another
History--this could cover all sorts of special events
Art--this area is boundless, limited only by imagination and time
Ecology--the Indians used all that they harvested and hunted. Is that true of everyone?

WHITE EAGLE; THE LAW ON MOUNT ADAMS

The story begins with everything on the flannel board.

This legend, which an old Yakima told Lucullus McWhorter in 1924, explains why the Indians objected when white people climbed Mount Adams. Once when a surveying party was climbing the peak, a wind came up and thunder rolled through the mountains. The Indian guide of the hunting party was delighted. "The sacred eagles that guard the mountain are angry," he explained. "They do not want the silence of the hills broken. Perhaps these men will be killed for going where they should not go."

One time Wasco (Mount Hood) and Pahto (Mount Adams) had a big battle. Pahto's head was broken off and pieces were scattered from here to Fish Lake. Even today that is hard country to travel.

Wasco took home with her everything that had belonged to Patho--all her game and fish, berries and roots. Pahto was left standing headless and useless. She was no longer growing foods. She was no longer a producer of life.

Take everything away from Mount Adams including her white top.

The great Maker saw all that had been. And he could see the future. He knew that people were waiting to be born, waiting for the country to be made ready for them. So he brought life back to Pahto. He returned to her all her game and salmon, all her berries and roots.

Return everything to the mountain and add the Great White Eagle.

He gave her a new head to take the place of the one she had lost. This head was Quoh Why-am-mah, the Great White Eagle sent down from the Land Above.

Pahto was now a powerful Law, standing up toward the sky for the whole world to see. Wisdom was in the White Eagle, to watch and guard the whole world. Life was in the White Eagle, to grow foods and give life to the people who were to come.

White Eagle said, "I want two children to sit beside me, to watch toward the sunrise. I will send them to all parts of the earth, to see everything everywhere. They will tell me what they see, tell me what is being done."

In this way the Great Maker sent White Eagle to be the head of Pahto, to be the Law standing high for all the world to see. The two children, two young eagles, were sent to him and then White Eagle declared:

Add the two young eagles.

"Whatever the Great Maker has done, I know. And I know what is to come. There will be birth, and there will be death. There will be sorrow everywhere. When the children grow up, there will be chiefs and fules in the land."

"But White Eagle will care for all of them. The center of power, the head of the Law, is in me. I will send my children all over the land, to report to me what is going on. My power, my Law, is stronger than all the people who will ever live."

The White Eagle, having come down from the Land Above, holds great spirit power. Life dwells in the mountain. Life is in the water flowing down from many caves and from fields of snow and ice.

Facing the sunrise, the two young eagles sit at either side of White Eagle's topmost crown. San-we Tlah, the Speaker, is on the right, toward the northland. Kay-no Klah, the Overseer, is at the left, toward the southland. They watch everywhere, go everywhere. Flying all over the world, they report to White Eagle all that is being done. Nothing escapes their sharp eyes.

That is why Pahto belongs to my people. Pahto is a witness to our treaty with Governor Stevens. White Eagle always points upward to the Great Maker, who heard the promises of the treaty. That is why I do not like to see the white people climb Pahto. Yount Indians used to go to the top, but they made no wrong there.

Standing high among the clouds, White Eagle is always first to be greeted by the Sun. The berries and roots, the game and fish of the mountains and streams were created for us, for we are the first real people of this country. All that Pahto has--all her foods--are free.

That is why I always give freely, why I feed the hungry without pay. It is the Law, the white Law, lifted high where it is painted by the Sun and blanketed by the clouds. Since they are the gifts of the Great Maker, the foods which were planted for his children must all be free.

CHARACTERS AND MATERIALS NEEDED

One large flannel board
Old Indian Story Teller
Animals (can be made of fur or flannel):
- Great White Eagle
- 2 young brown eagles
- Coyote
- Bear
- 2 Salmon
- Porcupine
- Bird (Goldfinch)
- Deer
- Otter
- Rabbit
- Frog
- Skunk

Plants:
- Berry bushes (3)
- Bitterroot--Early Spring Festival
- Camas--Late Autumn Festival
- Pine tree

Other:
- Mount Hood
- Mound Adams (2 tops, one cut up)
- 4 clouds
- Sun

AVAILABLE PATTERNS

1. A Happy Day (Bear Hide Picture Story)
2. Large Silhouette Animals
3. Old Indian Story Teller
4. Miscellaneous large:
   Crane
   Killer whale
   Canadian goose
   Pheasant
   Fox in clothes
5. Miscellaneous small silhouettes and/or stick puppets--finger puppets:

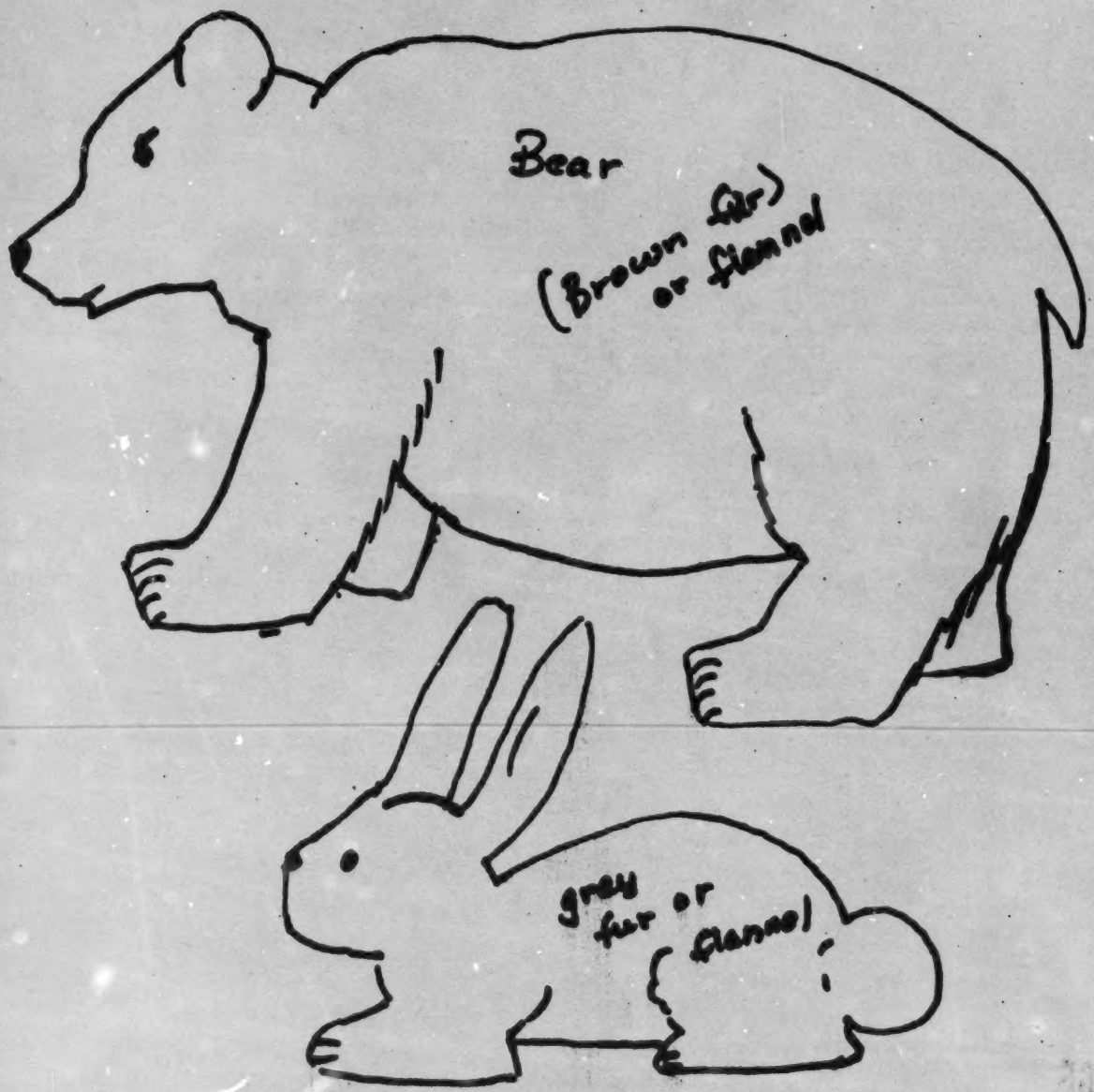
Moose	Turkey	Fly
Deer head	Rabbit	Bighorn sheep
Deer	Wolf	Black capped chickadee
Canadian goose	Lizard	King Fisher
Bear	Beaver	Sheep
Quail	Bobcat	Lamb
		Chipmunk

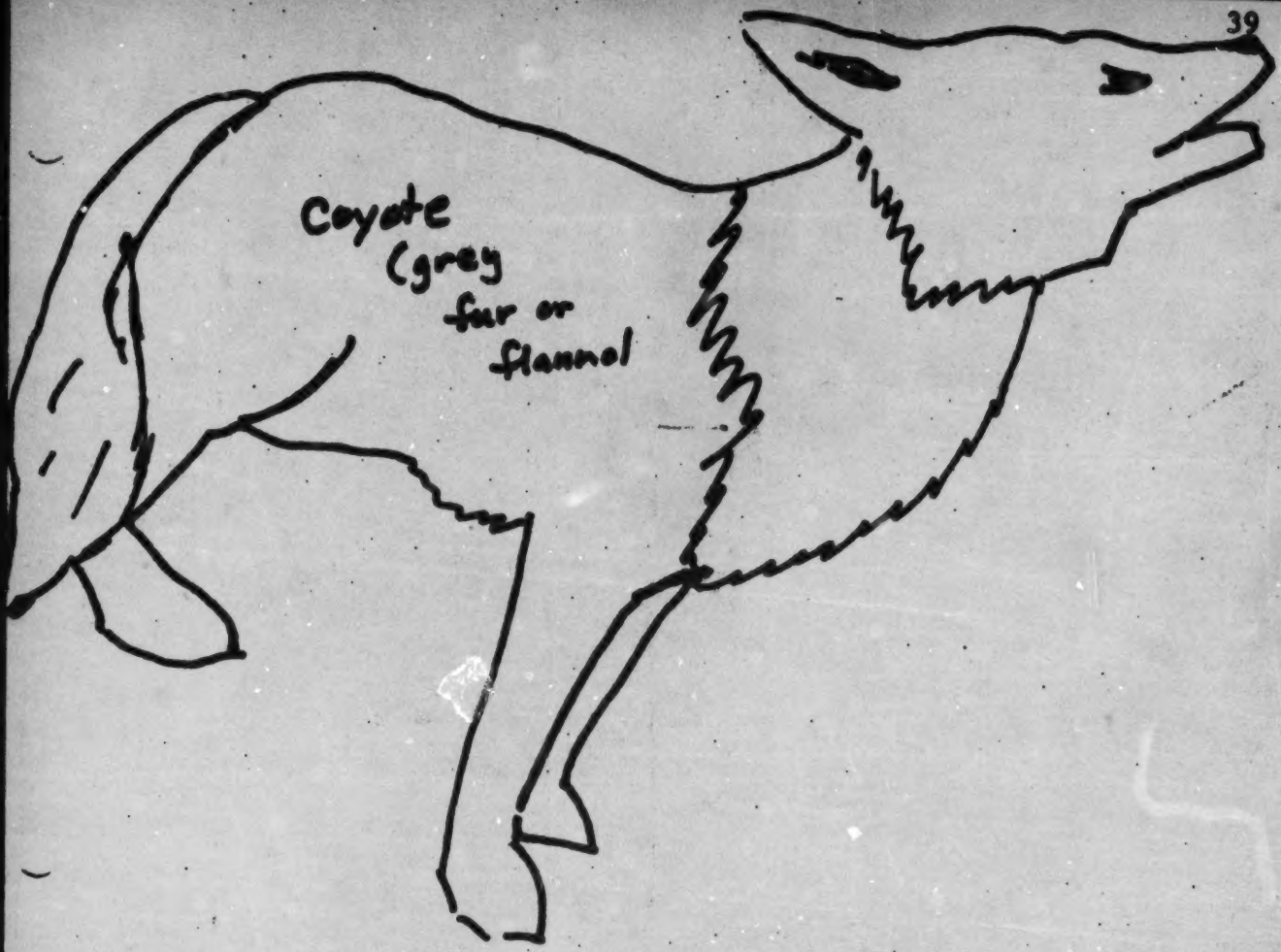
6. Large hand puppets
   Snowy owl
   Bald Eagle
   Basic Indian--man and woman people

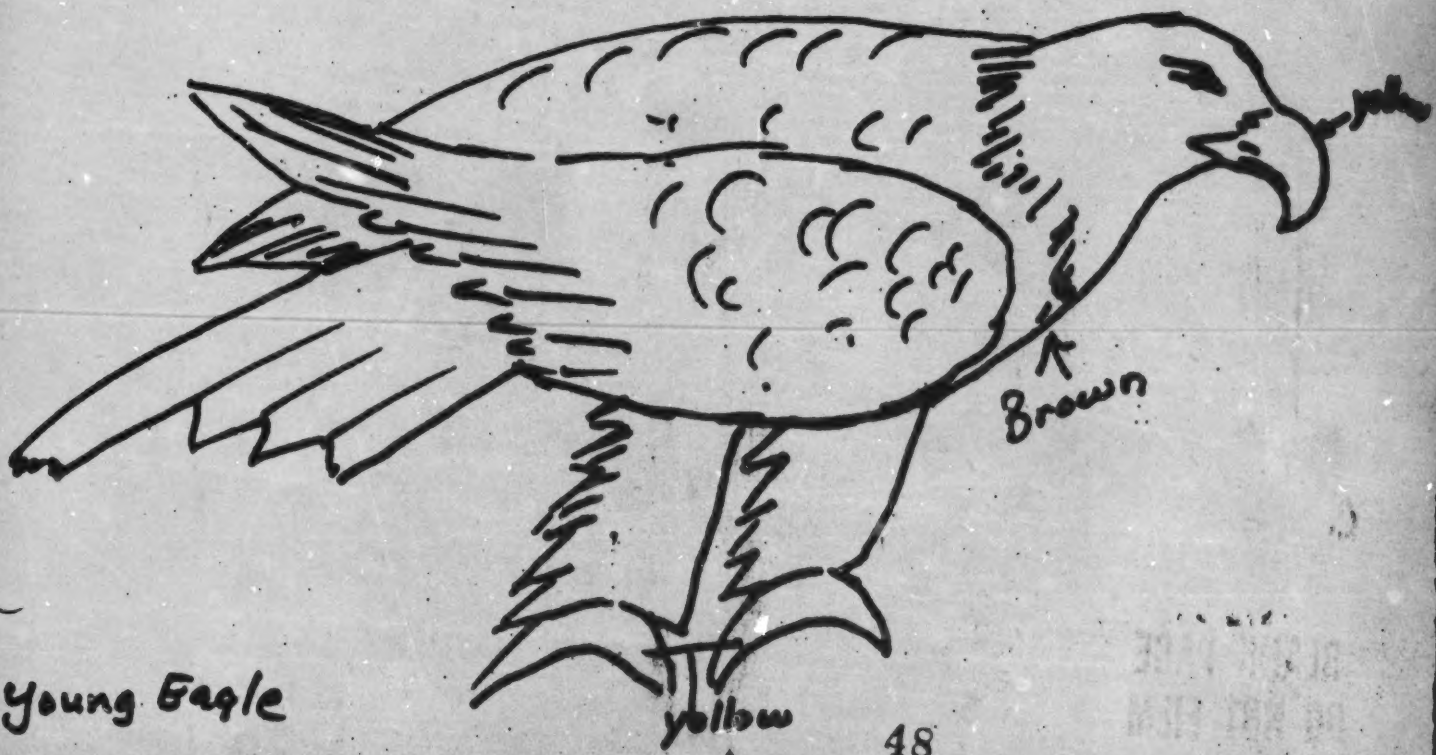
PATTERNS

Story Teller: (Basic pattern from Linda)
Animals: The following animals are patterns found in Linda's legend, "Why Skunk Smells Pretty Good Some of the Time."

Skunk--black and white
Bird--yellow
Porcupine--grey
Frog--green
Deer--brown
Large eagle--white with yellow beak and feet

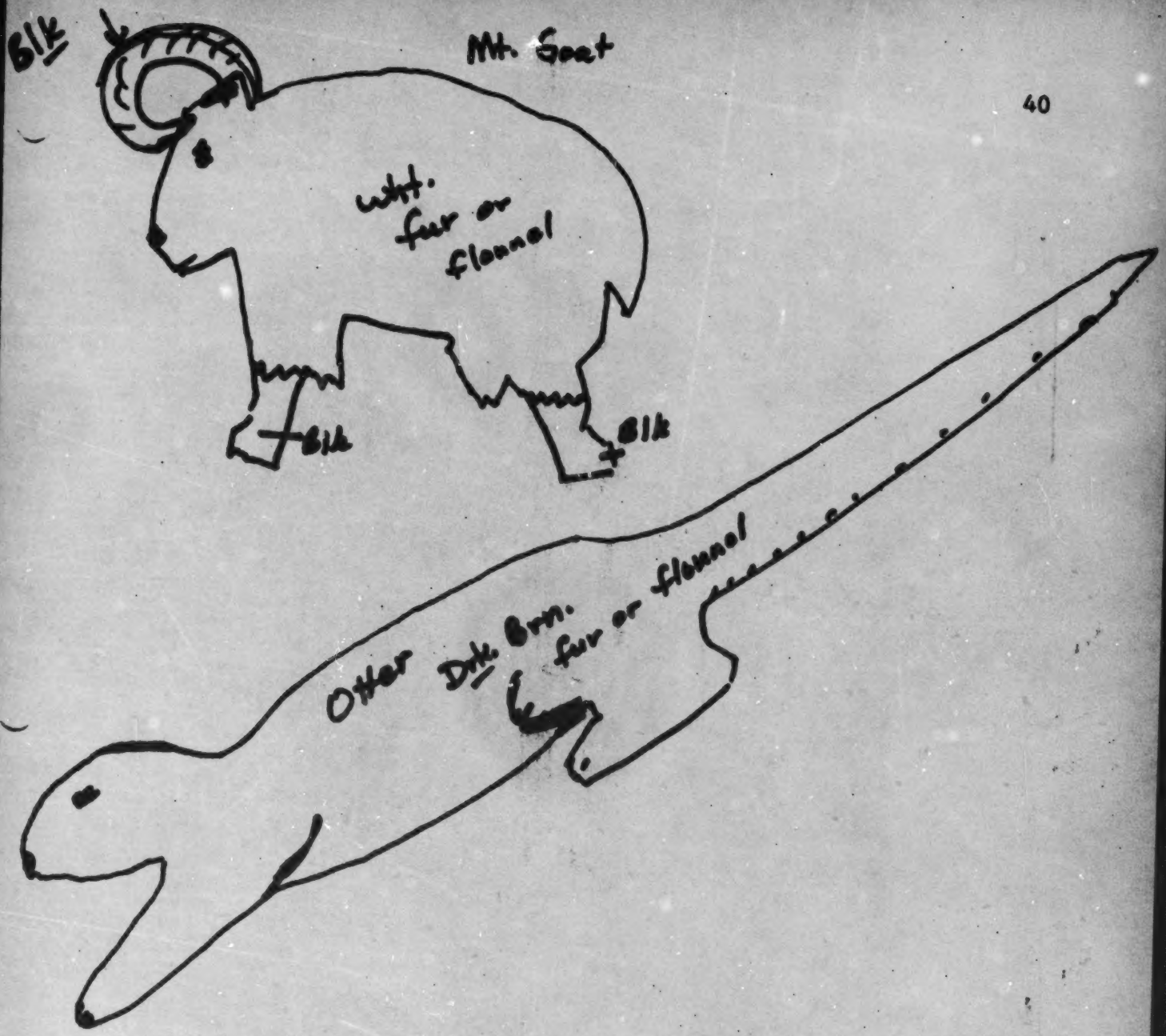






Young Eagle

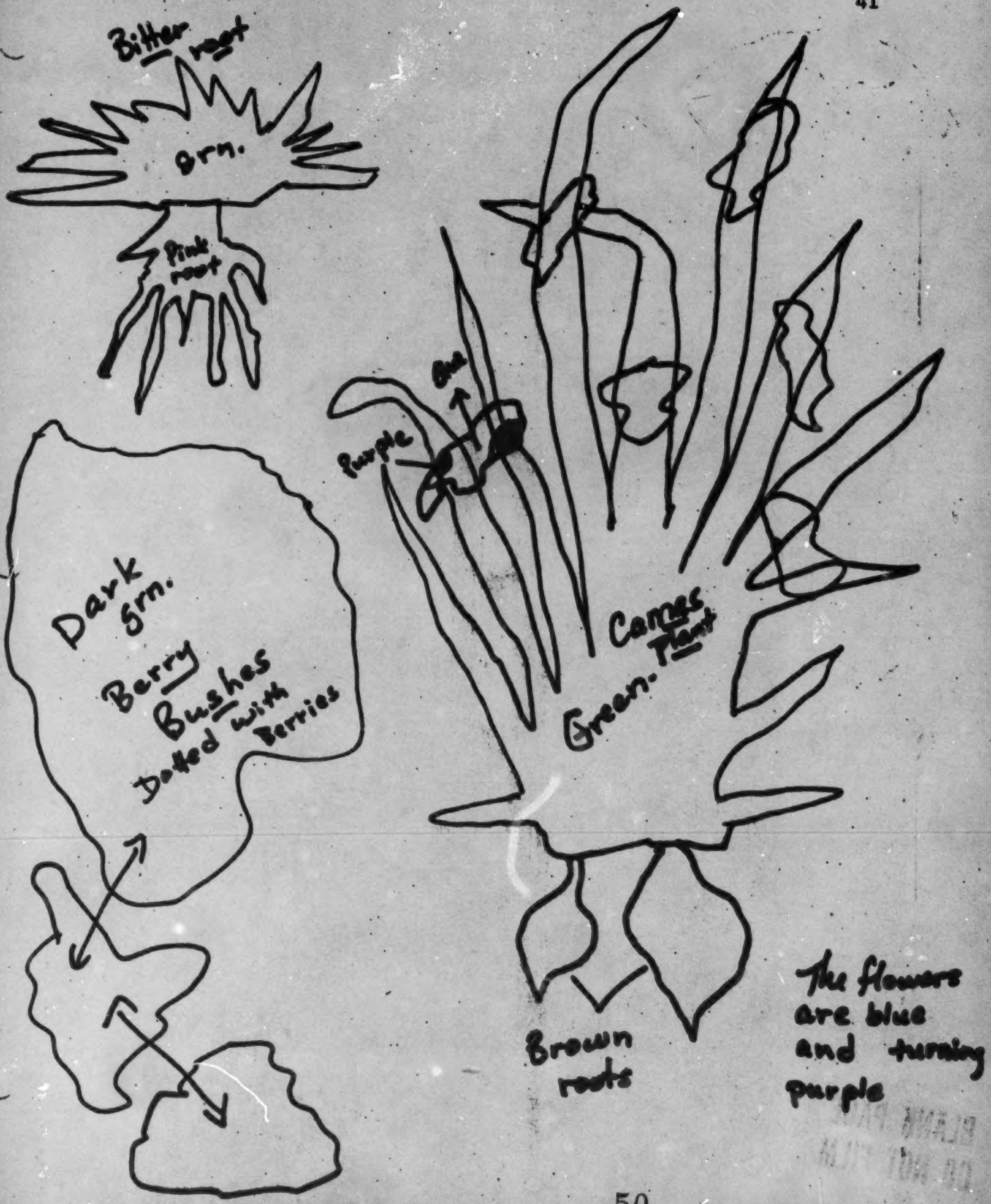
Make 2- facing opposite directions

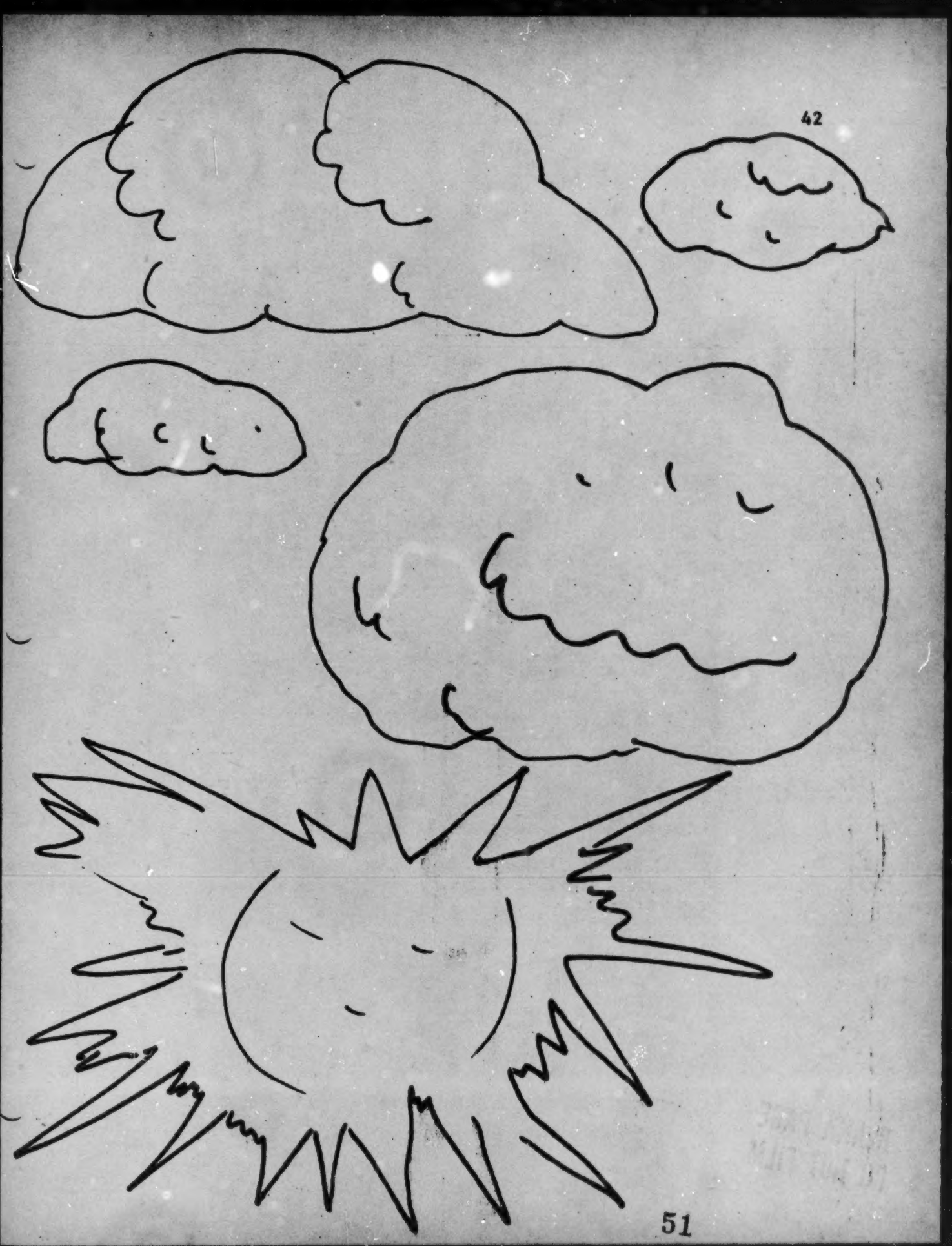


Salmon color flannel

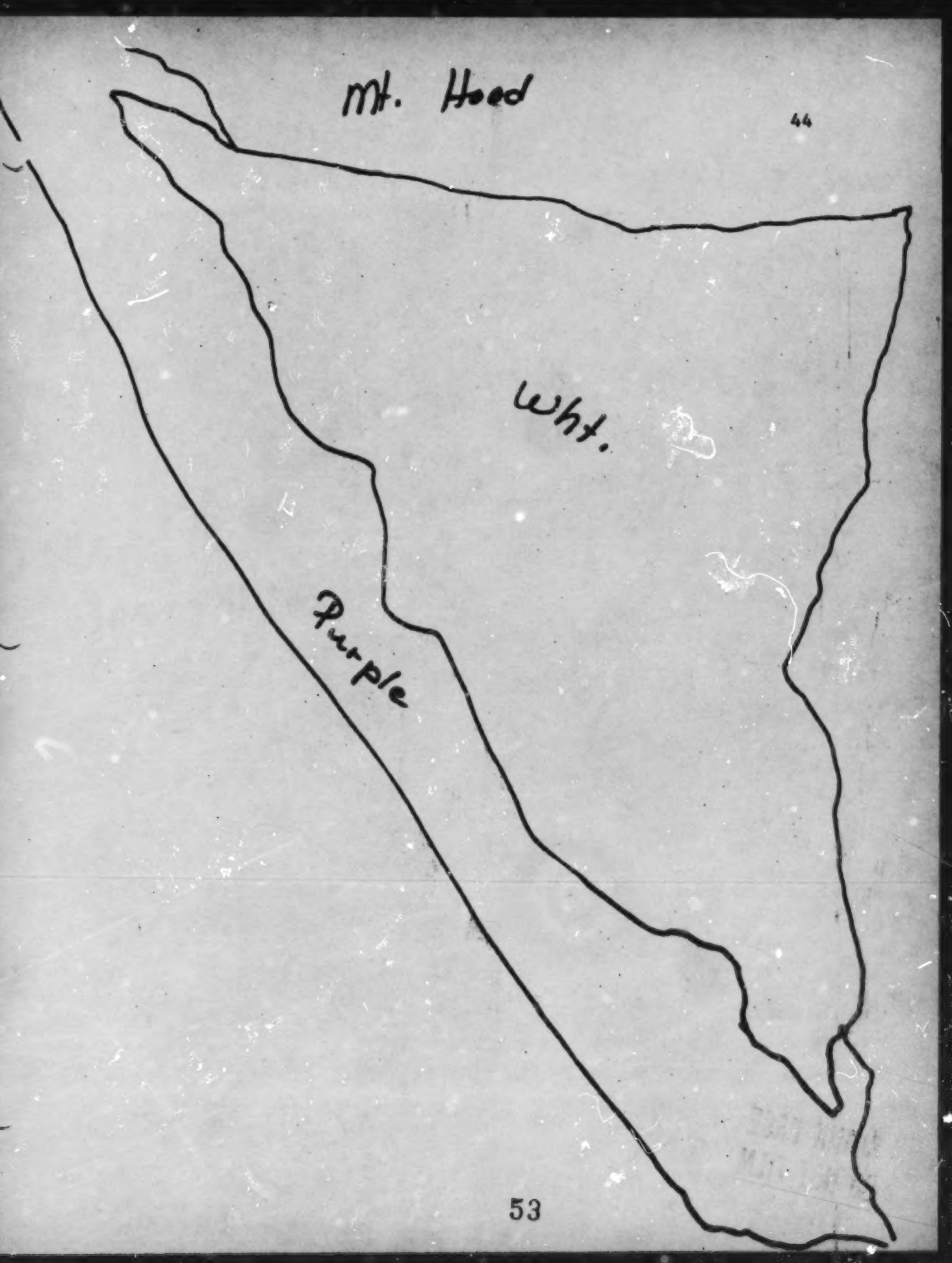
Salmon:
Make 2 fish + 1 stream

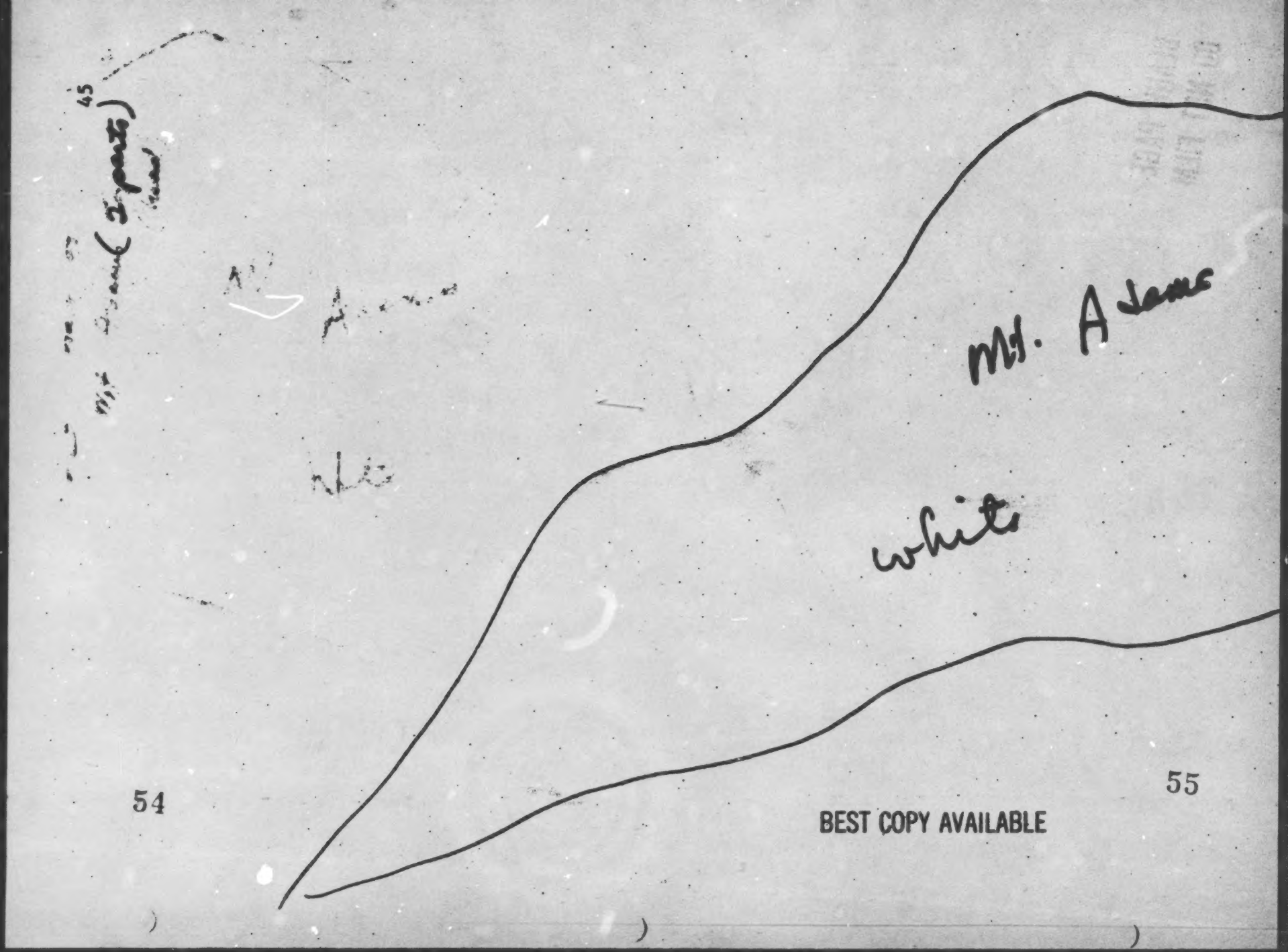
Plants:


Bitter root
Grn.
Pink root
Dark grn.
Berry Bushes Dotted with Berries
Blue
Purple
Canes
Green. Plant
Brown roots
The flowers are blue and turning purple


42

Pine tree


Mt. Hood
44
Wht.
Purple



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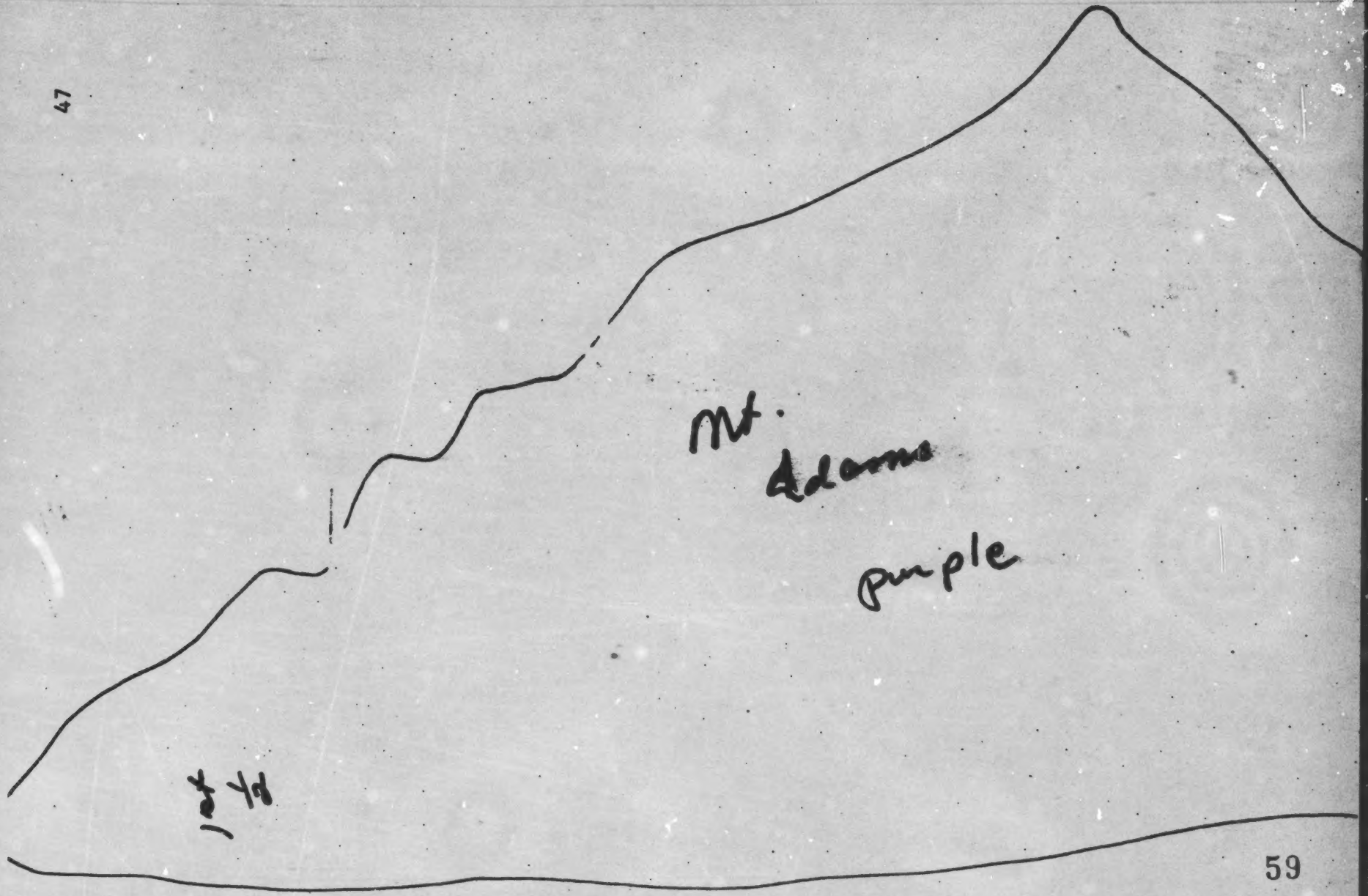
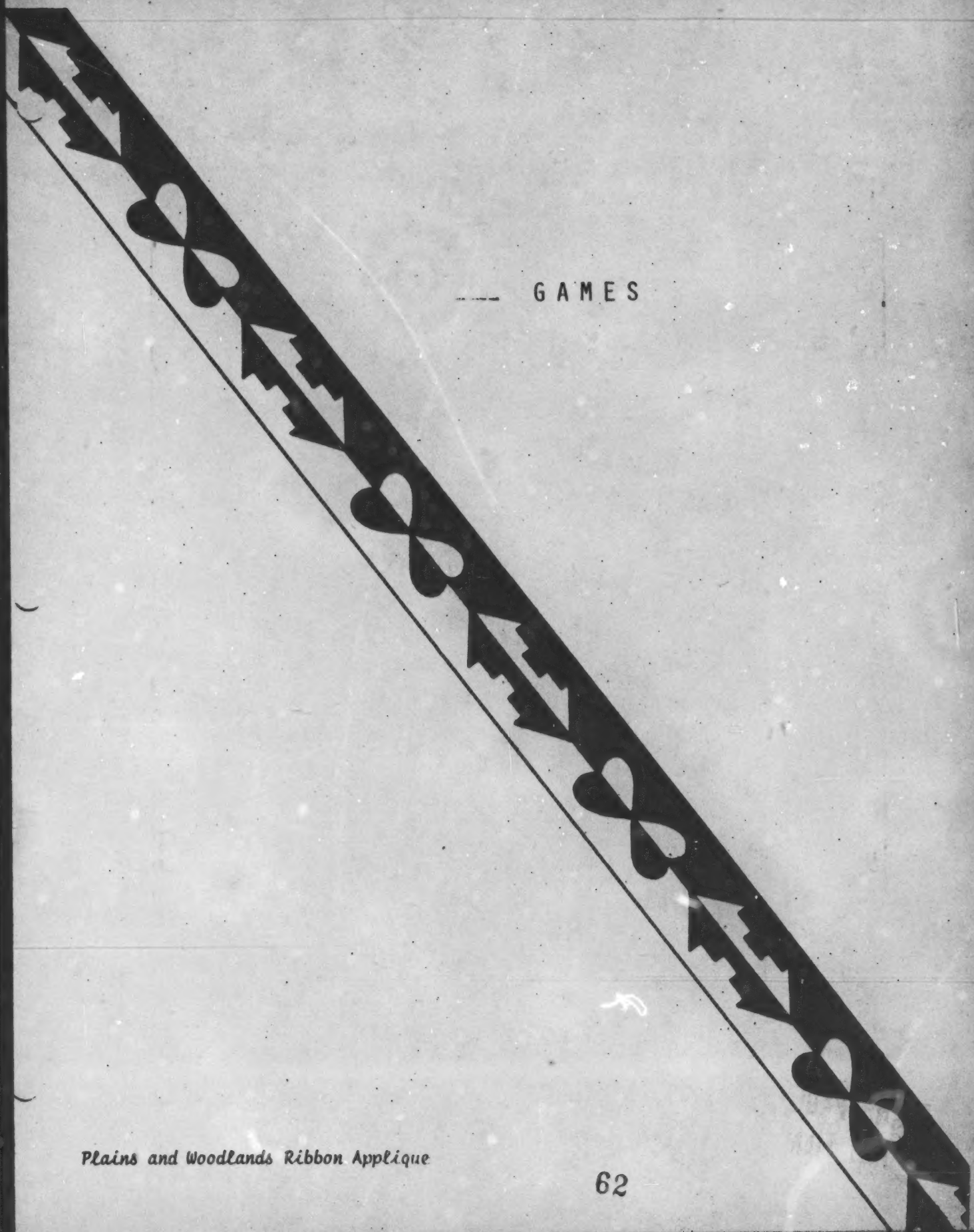
46
2nd half of Mt. Adams Tor (hand)
Mt. Adams
White
(make 2 cut one up)



58

59

48
Mt. Adams
2nd 1/2
Purple
60
61



GAMES

AMERICAN INDIAN GAMES

By
John M. Wynne, Stanley Elementary

REFERENCE

North American Indians by Stewart Culin

GENERAL INTRODUCTION

When the world was young there were two children of the Sun called the Divine Twins. They were equal in magical power and constantly competed with one another by playing games. In time these games were taught to man. Because of their divine nature they were played to bring rain, expel evil spirits, cure illness or give pleasure to the gods.

There are mainly two classifications: chance and dexterity. Generally the games are practically identical and universal in one form or another among all tribes.

CHANCE GAMES BACKGROUND

Normally there are two teams, four to eight on each side, seated on the ground facing each other. There are sticks (dice) for playing and different sticks or other instruments for counting. The sticks are hidden under the blanket and divided into two groups of four. The opposing team tries to guess where the odd stick is located. Odd sticks may be shorter than the other sticks or marked differently. The team guessing is quiet and observant while the other team may chant or sing. Generally eight sticks are used, one dissimilar from the others. The length of the sticks varies from six to twelve inches. The sticks are cut, carved or painted in various designs.

DICE (HAND GAMES) BACKGROUND

The dice are made of bones or sticks two to three inches long. One is marked with leather or marked in some manner. The opposing player guesses which hand has the marked bone.

NISQUALLI HAND GAME

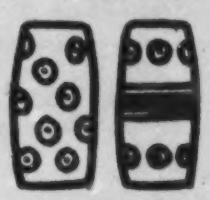
George Gibbs says: There are several games, the principle of which is the same. In one a small piece of bone is passed rapidly from hand to hand, shifted behind the back, etc., the object of the contending party being to ascertain in which hand it is held. Each side is furnished with five or ten small sticks, which serve to mark the game, one stick being given by the guesser whenever he loses, and received whenever he wins. On guessing correctly, it is his turn to manipulate. When all the sticks are won, the game ceases, and the winner receives the stakes, consisting of clothing or any other articles, as the play may be either high or low, for simple amusement, or in eager rivalry. The backers of the party manipulating keep up a constant drumming with sticks on their

On the ground, which serves as a floor, were laid two mats woven from straw and weeds and flags. Each of these mats was three feet side and six long. Between the mats was a space of about three feet. Around these squatted the serious gamblers of the ancient races, many of them wearing brilliantly colored blankets, others arrayed in combination costumes picked up at the reservation or in the town. As a necessary preparation to the game, the drummers, one for each tribe, took positions in front of their drums, made of horsehide drawn over one end of a stout frame two feet and six inches deep. Beating heavily on these drums with sticks, the sound is similar to that from a bass drum, save that it is more sonorous, and is readily heard at a distance of half a mile. As the drums beat the Indians begin their chants or wails, the men shouting, "Hi-ah, hi-ah, hi-ah," and the women moaning an accompaniment between the shouts of their braves, sounding something like this: "Mm-uh, mm-uh, mm-uh."

The players gather around the mats, seven being permitted on each side. One mat is for the Puyallup, the other for the Black Rivers. The dealer for each side sits at the head of his mat, fingering deftly ten wooden chips, about two inches in diameter and a quarter of an inch thick. Nine of these are of the same color, but the tenth is different in color, though similar in shape and dimensions. The shuffler handles the chips rapidly, like an experienced faro dealer playing to a big board. He transfers them from one hand to another, hides them under a pile of shavings made from the cedar bark growing close to the sap, resembling much the product called excelsior. He divides the chips into two piles of five each, and conceals each pile under the shavings. Mysteriously he waves his hands forward and backward, crosswise, and over and over, making passes like the manipulations of a three-card monte dealer. The drum keeps up its constant beat; the Indians at the mats and those looking on with interest clap their hands and stamp and chant in time to the drum.

Now is the time for the Indian assigned to guess to point to one of the two piles. The game is entirely one of chance, there being no possible means for the closest observer to detect in which pile the dealer places the odd-colored chip. It is the custom of the game, however, for the guesser to ponder for some time before deciding which pile to select. This adds interest and excitement to the speculation. Finally he decides, and with his finger points to one of the piles. The dealer rolls the chips across the mat to the farther end. If the guess is right the side for which the guesser is acting scores one point. If the guess is wrong the tribe to which the dealer belongs scores a point and the other side takes the innings--that is to say, the deal. John Towallis was captain of the Puyallup team, and is now the most popular man in the tribe on account of the remarkable victory of his side after the session of nearly a month, and also on account of the quantity and value of the pot. Captain Jack, the leader of the unsuccessful Black River team, proved a thorough sport; for, in addition to his contribution to the stake of his tribe, he staked and lost his greatest treasure, a big knife; his principal decoration, shiny brass rings, all his money ($60),

paddles, which lie before them, singing an incantation to attract good fortune. This is usually known as the game of hand, or, in jargon, It-lu-kam... Each species of gambling has its appropriate tamahno-us, or, as it is called upon the Sound, Skwolalitud, that is, its patron spirit, whose countenance is invoked by the chant and noise. The tamahno-us of the game of hand is called by the Nisqually, Tsaik; of the disks, Knawk'h. It would seem that this favor is not merely solicited during the game, but sometimes in advance of it, and perhaps for general or continued fortune. In his dictionary of the Nisqually, he gives lahal or slahal as the name of both the games of hand and that played with disks. Again, olahal or olahalub, means to play.



A typical set of Puyallup gambling bones were 2 3/4 inches in length and an inch in greatest diameter. All are marked with incised circles painted red and black. One has incised lines painted black around the middle.

STICK GAME BACKGROUND

Basically, games of chance that utilize sticks consist of four types of games:

1. A bundle of sticks are divided in the hands. The opponent attempts to guess in which hand the odd stick or differently marked stick is held.
2. Two or four sticks are held in the hands. All but one stick is marked. The object is to guess the hand in which the unmarked stick is held.
3. Four sticks, marked in pairs, are hidden together. The object is to guess the relative position of the sticks.

PUYALLUP STICK GAME (SUWEXTDZ)

The following description was provided by Thomas Sammons, a Tacoma correspondent for the San Francisco Examiner, on February 10, 1895:

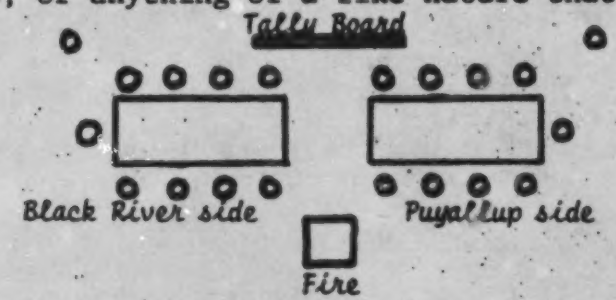
The sing gamble is the great contest between two tribes of the Puget Sound Indians for the trophies of the year and for such blankets, wearing apparel, vehicles and horses as can be spared to be used for stakes, and sometimes more than should be spared. This year the pot at the beginning of the gamble consisted of 12 Winchester rifles of the latest pattern, 11 sound horses, 7 buggies, 100 blankets, 43 shawls, an uncounted pile of mats, clothing for men and women (some badly worn and some in good condition, but mostly worn), and $49 in money.

This year the sing gamble was held in the barn of Jake Tai-ugh, commonly known as Charley Jacobs, whose place is four miles from Tacoma. At the beginning of the sing gamble, 67 old men and women, many of them wrinkled, many of them gray-headed, gathered at Jake's big barn, which had been cleared of all hay, grain and other stores.

his watch, his rifle and his harness, his buggy and his horse. He advised his companions on the team to bet everything they had, except their canoes. He insisted that they should keep those in order that they might have some way to get home. He was not so careful of himself as of them, for he had to walk when the time came. Some of the men and the squaws paddled home in their canoes felt the sharpness of the weather, for shirts and trousers were exceedingly scare when the sixtieth stick had gone to the Puyallup end of the board. At the last part of the gamble the Black Rivers plunged wildly. The run of luck of the Puyallup had been constant, and Captain Jack announced to his followers that this could not continue. Luck must turn, and here was a chance for them to get every movable thing, except that which belongs to the Government, transferred from the Puyallup Reservation over to the Black River Reservation. His men were quick to follow his suggestion, and the result is that poverty is intense this year and the Puyallup are having a boom.

Mr. Sammons has kindly furnished the writer with the diagram showing the positions of the players.

Four Indians sit on each side of the two mats, making teams of eight on each side in addition to the Indian who actually does the playing. The position of this Indian is designated A, B. At the time of making the drawing A was shuffling the disc, a piece of wood, glass or stone, half the size of an ordinary table saucer. The player's two hands rest on the mat, and about them is a bunch of straw, moss, or anything of a like nature that can be had



conveniently and used for the purpose of hiding the player's hands and confusing the opposite team while the disk is being shuffled about. E and F represent tum-tum or bass-drum, players, who keep up a loud drumming while the shuffling is going on. This is done with the hope of confusing the opposite team, much as coaching is carried in from the coaching line for baseball teams of the present period. A blazing heap of logs at the side warms the warriors and is tended by the women. The women during the game sing monotonously, as do also the four men on each side of the player. The opposing team, who have to do the guessing, remain very quiet and watch very closely every move of the hider's hands. Should the opposing team guess rightly, one stick the size of one's thumb and about six inches long is added to the team's credit on the tally board placed to the credit of the team whose captain is doing the shuffling. When either side wins all the sticks the game is over, and the cows, horses, wearing apparel, dogs, harness, cash, watches, and wagons constituting the stakes are delivered to the winners.

MATERIALS

Discs (lahalbp) 2½ inches in diameter with raised edges, six females, half black and half white; one male, all balck; three odd, all white, chatoseda.

Generally there were fifty sticks used as counters.

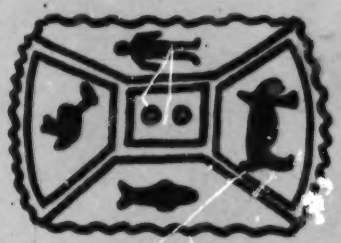
BUZZ BOARD

The buzz board is a toy made of a flat piece of stone, pottery, bone or gourd shell with two holes near the center. A piece of sinew (today string or cord is used) is inserted through the holes and tied. This commonly used toy among Indian children is played in the following manner:

1. Grasp each end of the string in each hand and separate until it droops in the middle.

2. Using a rotating motion, wind the buzz board approximately 10 to 12 times.

3. Using alternating motions by pulling out with both hands and releasing tension the buzz board will rapidly spin producing a whirling noise.



Buzz boards vary in size from about 1½ inches to 3½ inches.

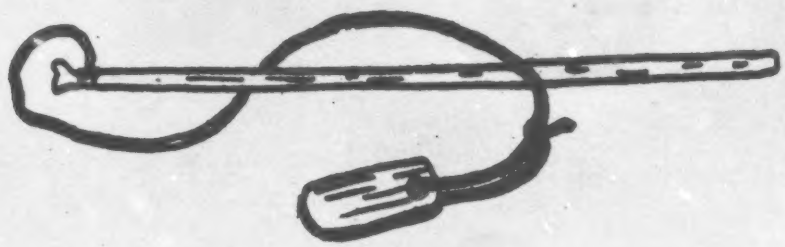
SPECIAL NOTE: When playing with a buzz board it should be kept in mind to keep away from loose clothing, small objects and the hair.

BULL ROAR OR MOANING STICK

The Southwest Indians still retain the ceremonial nature as being associated with rain and using the wood from a tree struck by lightning. It is used as a plaything for children everywhere else. It is generally 2"x12"x¼" but, just about any size works. The customary length of the string is from your heart to the end of your right hand.

To operate the bull roar, grasp the end of the string in one hand and rapidly make circular motions above the head. As the bull roar gathers speed it will begin to produce a moaning or roaring sound.

Some find that by tying the string to a small handle to hold by the twirling hand, the bull roar is easier to operate.



INDIAN PICTURE SYMBOL CHECKERBOARD

By Patrick Kelly
Whittier Elementary

BACKGROUND

Research indicates that American Indians did not have games of pure skill and calculation, such as chess. Apparently card playing and board games were borrowed from the white man. This being the case, it does not prevent the classroom teacher from utilizing board or card games to teach or reinforce desired concepts. The following board game is an example of the teaching devices that teachers may devise for specific knowledge development.

MATERIALS

Two light color tagboard or posterboard (1 approximately 20"x20" and one approximately 14"x20")

Black felt tip marker
Red felt tip marker
Small flat rocks (minimum 24)
Black acrylic paint
Red acrylic paint
Small paint brush
Liquitex Gel - medium or liquid plastic paint

DIRECTIONS FOR CONSTRUCTION

Draw a checkerboard on the posterboard with a black felt tip pen. The squares should be about 2"x2". Leave at least a two-inch border to be decorated with Northwest Indian designs. Draw Indian picture symbols in the light squares and paint symbols on the flat rocks. (12 in black and 12 in red). Next, paint the rocks with liquitex gel. It will dry clear and glossy.

Construct a bag to hold the checkers. Use leather or cloth and decorate it with beads, feathers, etc.

Next make a symbol key and direction card from posterboard. The directions can be put on one side and the symbols on the other. All of the symbols on the board and the checkers must be in the key.

Finally, laminate both the checkerboard and key-direction card. If you have access to a rock laminator, laminate them too.

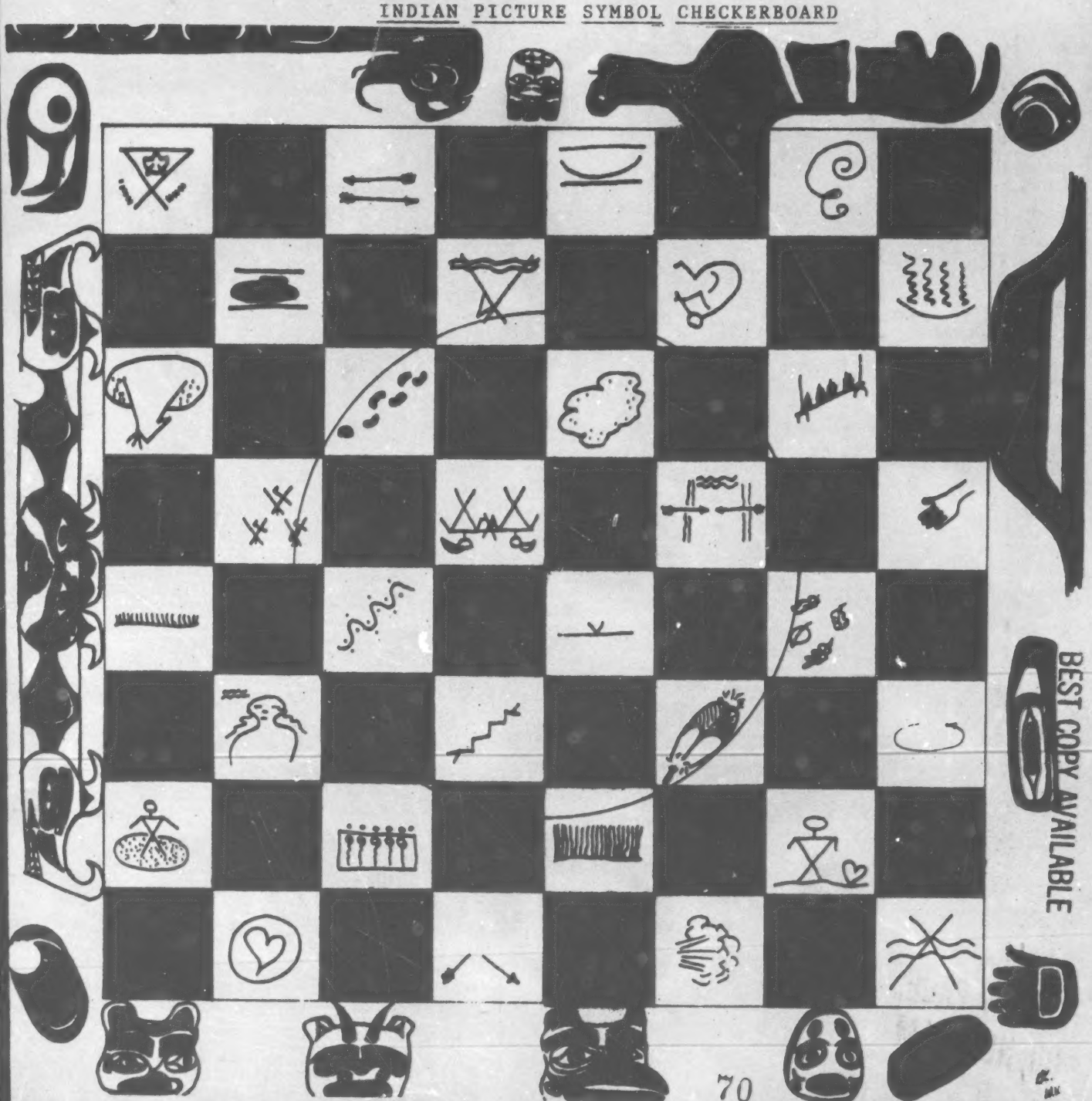
PLAYING DIRECTIONS

Play this game as you would checkers. Each blue square is worth five points. If a player can name the symbol directly in front of his checker before moving it, he gets five points. When a player jumps a man he gets ten points for naming both the symbol in front of his rock and the symbol in front of the opponent's rock. The player with the highest point total wins the game.

When using the red circle the value of the symbols completely within it are worth ten points. Rocks may be jumped but not taken if they are in the circle. Also, any player can move forward or backward in the circle or when moving in or out of it.

Because pieces are not removed while playing within the red circle a time limit game may be played. The player with the highest point total is declared the winner at the end of the set time.

INDIAN PICTURE SYMBOL CHECKERBOARD



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INDIAN PICTURE WRITING SYMBOLS

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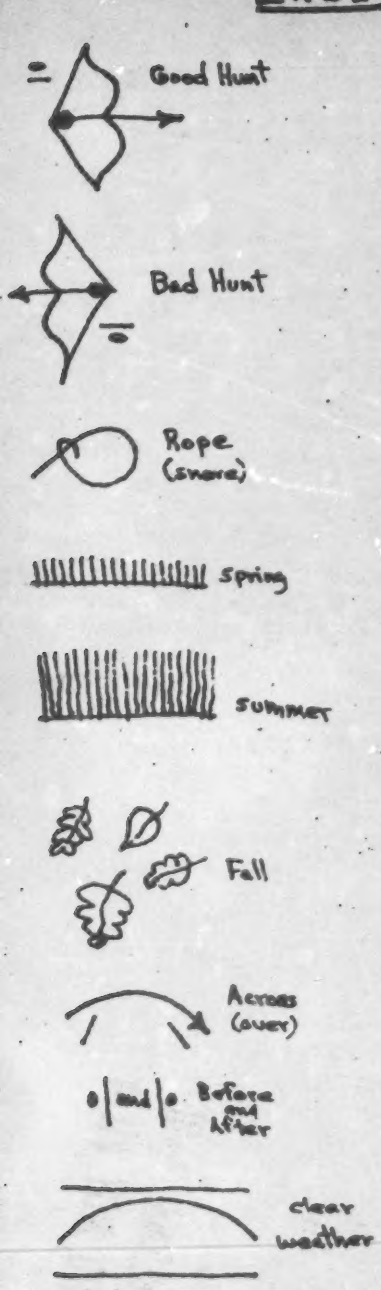

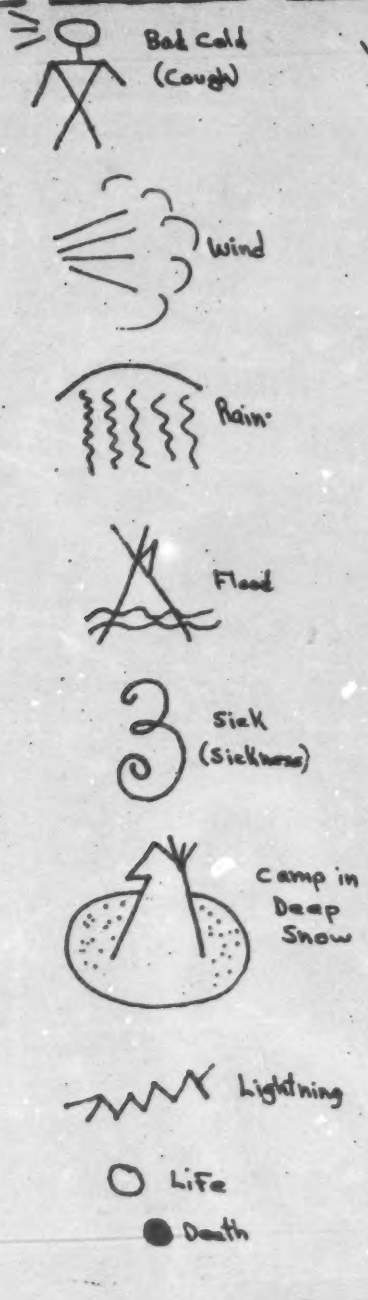

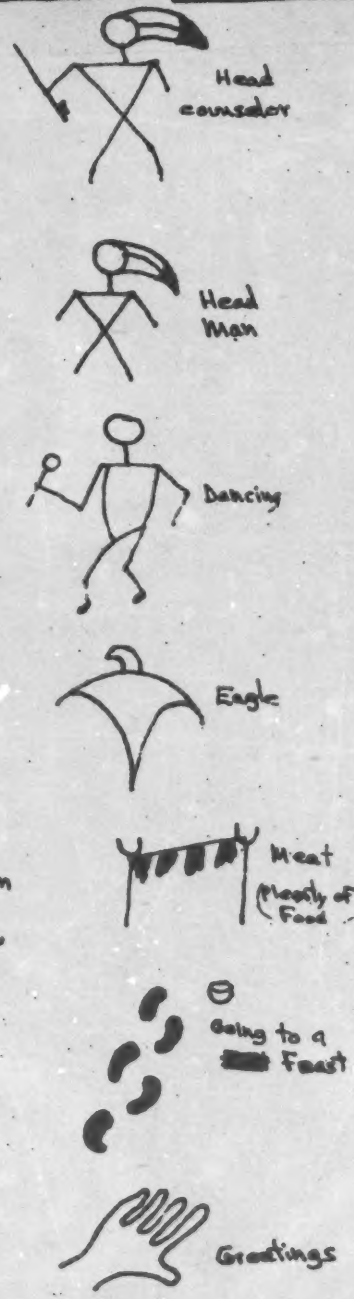

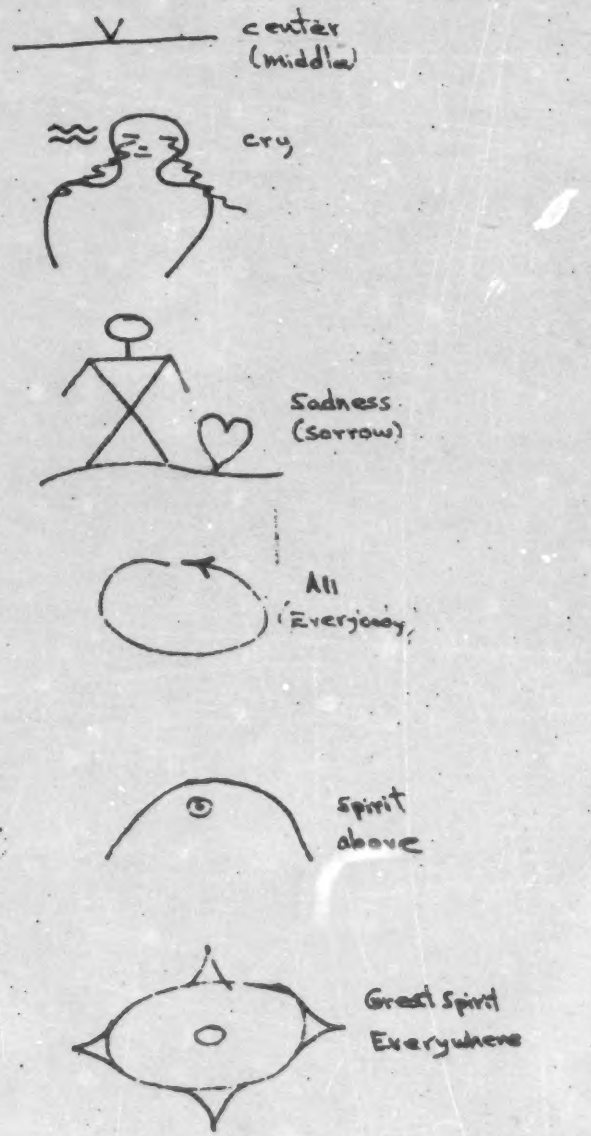

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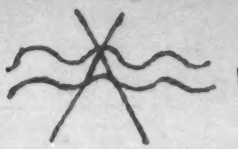

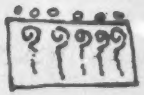

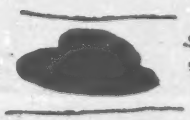

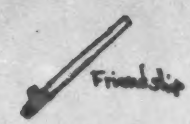

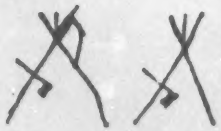

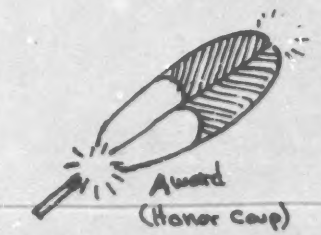

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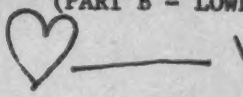

MONTHS

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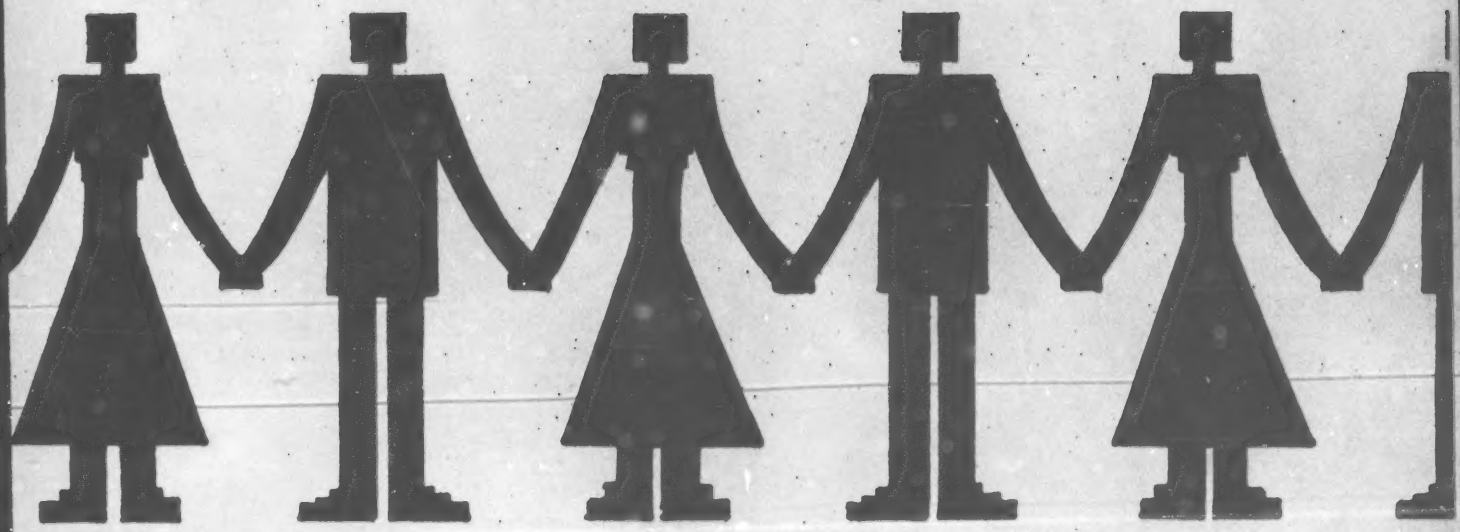
PANEL STORIES



California/Nevada Friendship Basket Design

PANEL STORIES

By
Nelda Raymond, Franklin Elementary

ACTIVITY

Telling Indian legends

LEGENDS

1. The Maiden of Deception Pass (Samish)
2. Why The Buffalo Lost A War (Pawnee)

SOURCES

1. Longhouse Legends by Emerson N. Matson
2. Stiff Ears by Alex Whitney
3. Indians of the Pacific Northwest by Underhill

MATERIALS

Six felt or burlap panels 18x24" for each story.
A variety of fabric scraps (fur, felt, etc.)

FOLLOW-UP ACTIVITES

Play a sequence game
Act out the legends
Illustrate other legends
Write your own legend

THE MAIDEN OF DECEPTION PASS

The Samish Indian tribe, now living on an eleven-tribe reservation near the mouth of the Skagit River in northern Washington State, attributes their good fishing and prosperity to the gift of the beautiful maiden of Deception Pass.

PANEL 1

Long before the first pioneers carved settlements out of the wilderness a beautiful Samish Indian maiden named Ko roamed the beaches of Deception Pass. The story of her great beauty soon spread throughout the land, from the top of the tallest mountain to the bottom of the sea.

It was the duty of the tribal maidens to dig clams and collect shellfish from the beach, while the men caught fish. One day Ko was helping wash the catch at the water's edge. Suddenly one of the shell fish slipped from her hand and slid into deeper water.

PANEL 2

She tried to retrieve it but it slipped from her grasp again and again, edging each time into deeper water. Soon Ko found she was in water well over her waist. As she turned back to the beach a large hand rose from the sandy bottom and grasped hers firmly, preventing her escape. Ko was terrified as the swift waters of Deception Pass swirled around her body. A voice coming from the water told her not to be afraid. The gentle voice told Ko, "I am the son of the great spirit of the sea. I'm holding your hand only to admire your great beauty."

He would release her hand only if she would agree to meet with him again. Ko kept the promise and met him many times. Finally he asked Ko to be his bride.

"Only my father can give me in marriage," Ko explained.

"Then I'll go to the shelter of your father and ask for your hand," the spirit son replied.

PANEL 3

As he walked through the village, people stared at the stranger who had eyes like a fish and skin covered with barnacles. In his presence the village detected a chill.

Her father angered at the thought of his beautiful daughter marrying a barnacle-covered sea spirit. The father didn't want his daughter to leave the tribe and go to live in the sea. She would die. The sea spirit explained that the spirits of the sea would give her eternal life.

Finally he told the spirit son his request could not be granted.

"If I cannot have Ko for my bride, I will remove the fish from the sea and place a curse on your drinking water. Many of your people will die."

Still the father would not agree.

PANEL 4

Soon the children cried for food and the elderly called for a drop of water to quench their thirst. The beaches, once abundant with shellfish, were barren. The streams dried up or stagnated. Unless Ko married the spirit son soon, the members of her tribe would all be dead.

It deeply hurt her to see her people suffer. So Ko went to the sea. Calling the spirit son, she begged him to please give her tribe water and food.

He told her to go tell her father that only after she was his bride would the fish return and the water run clear.

Her father realized this was the only way to save the tribe.

PANEL 5

Her father went to the beach and with a heavy heart he agreed to the marriage, only after making one stipulation. The spirit son was to allow the maiden to return to the tribe for a visit each year so that he could see that his daughter was well and happy.

After bidding farewell to her friends and family, she walked into the water. She waded into the current until only her hair could be seen drifting with the tide. Almost instantly the streams flowed clear. The sea teemed with salmon and the beaches were covered with shellfish.

PANEL 6

For four years, Ko visited her people as she had promised. But each time she returned to visit her people the tribe noticed a great change in her.

First her hands were covered with barnacles, then her arms, and the last time she came, the barnacles covered her face.

Her father noticed she seemed unhappy out of the sea so on her fourth visit her father released her from her promise.

Today, as the currents flow back and forth through Deception Pass, her hair may still be seen drifting with the tide. It is said she will always be there to look out for the welfare of her people.

WHY THE BUFFALO LOST A WAR

The Pawnee believed a race of giants once inhabited their land, and that the eventual downfall of the race was due to their pride and lack of attention to the lesser creatures on earth. This belief is reflected in several Pawnee myths and hero-stories, including the legend of why the buffalo lost a war.

PANEL 1

One day near the edge of winter, the field mouse stepped out of her nest in the small prairie meadow. She knew that Wa-zee-yah, the north wind would soon sweep the prairie. She decided it was time to gather her food for the long cold days and nights ahead.

PANEL 2

While she was searching for food a buffalo bull came into the meadow to graze. She was alarmed at the sight of the huge, shaggy beast, for she knew that he would eat most of the grass and trample the rest. Then there would be no place to hide from Wa-zee-yah. So she scurried toward her unwelcome neighbor, "Greetings and welcome, but please remember to save a small patch

WHY THE BUFFALO LOST A WAR (continued)

of the meadow for me," squeaked the mouse.

PANEL 3

The buffalo ignored her plea and trampled on her nest of dried grass.

"Ho buffalo!" said the mouse in a louder tone of voice, "Thanks to your clumsiness, you've destroyed my only protection from Wa-zee-yah! Leave this meadow at once or I'll challenge you to a war."

"Don't be foolish, little one!" he snorted in contempt, "you're far too small to wage war with me, a mighty giant."

PANEL 4

Moments later, the buffalo felt a tickle inside his ear. He shook his head and twitched his ears, but the tickly feeling only increased. He ran straight forward then he ran in circles. When at last he stopped abruptly, the mouse jumped out of his ear to the ground.

The buffalo stared with surprise at the mouse, "So you're the one who's been tickling me!" he exclaimed angrily, "I'll show you what happens to little ones who show no respect for mighty giants!" With that the buffalo charged at his tiny tormenter. But the mouse quickly sprang on the top of the buffalo's head.

Once more the buffalo felt a maddening tickle inside his ear.

PANEL 5

Bellowing with rage, he wheeled about and galloped out of the meadow, enveloped in a cloud of dust as the mouse leaped out of his ear and onto the ground.

"Do you still claim I'm too small to wage war with you, oh mighty giant?" she called after her retreating enemy. As she listened for his reply all she heard was a faint pounding of hooves in the distance.

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PANEL #1

PANEL #2

PANEL #3

PANEL #4

PANEL #5

PANEL #6

WHY THE BUFFALO LOST A WAR

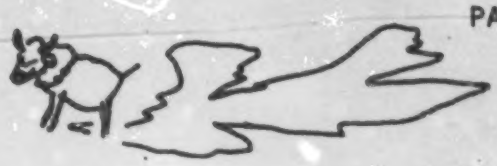
PANEL #1

PANEL #2

PANEL #3

PANEL #4

PANEL #5



RAVEN AND SNIPE
A FABLE OF THE TSE-SHANT PEOPLE

By Evelyn R. Stevens
Birney Elementary

MATERIALS

Scissors
Glue
Black construction paper
White construction paper

CLASS ACTIVITIES

1. Children dramatize Indian story
2. Read another Indian story in which children take one part and illustrate with black and white paper.
   a. Students will gain manipulative skills
   b. Students learn to use imagination

THE FOLLOWING ITEMS ARE INCLUDED

1. Copy of the Raven and Snipe legend
2. Legend panels in black and white
3. Script for the back of legend panels

REFERENCE

Son of Raven, Son of Deer--Fables of the Tse-Shant People by George Clutes

Raven and Snipe

In the Fall of the year, salmon up the river goes
To leave its precious roe beneath the sand and stone.
There too the wily little snipe the waters will explore
Beside the creeks and beneath the waters he will dance
To gather and store for his winter's use
The roe the salmon left beneath the sand and stone.

Son of Raven, the greedy one, loved to watch the tiny water snipe flit, hop and dance along the salmon creeks in the autumn when the fish arrive to plant their eggs beneath the gravel and stone. He would sit beneath the alder tree that grew so close to the waters that its roots strayed out into the quiet pools.

Son of Raven would sit for hours, hardly moving, until the tiny snipe appeared out of nowhere, sometimes even from under the water. From stone to stone, over and under the water, the snipe would flit and walk in his unceasing search for salmon eggs. No one knew how Son of Snipe gathered and stored the salmon eggs, not even Son of Raven, who boasted he knew everything.

One day Son of Raven resolved to visit the snipe and get a free meal. Son of Snipe did not live very far. His tiny little house was beside the creek down near the rapids. There where the waters loved to race and leap over large boulders. The waters of the creek sang all day long as they ran, and the wind would send the music over the hills so the people could also hear the beautiful melody.

As usual Son of Raven arrived at the snipe's tiny little house just before lunch time, his usual habit when on the scrounge for a free meal. Like many of the people of the forest, Son of Snipe was a very polite person and he bade Son of Raven to enter.

"Sit down, sit down over there by the fire and we shall have some salmon eggs for lunch," Son of Snipe invited graciously.

So saying, the little snipe left the room to come in again with a small basin of water in his tiny hands. Sitting down by the fire he carefully washed his tiny feet. He took such pains with his task and was so slow about it that the greedy Raven became impatient.

"Why doesn't the little fellow go about the business of cooking the salmon eggs?" he asked himself. He was always greedy and impatient where eating other people's food was concerned.

After a long time, or so it seemed to the raven, the little snipe placed his tiny little foot into a wooden tray. Next he took out his precious little black stone.

"Now what is he going to do next?" queried the Raven. "I am getting so hungry. I almost wish I hadn't bothered to come at all." But of course he wouldn't dream of leaving because he did love salmon

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eggs and particularly when someone else had caught them and cooked them.

By and by the little snipe began to feel and massage his legs. He placed both his tiny hands just below the knee and pressed down until he eventually got down to the ankle. He repeated this motion several times when suddenly he struck the ankle a sharp blow with the wee black stone.

"I wish the little follow would stop his clowning and get on with the cooking," the greedy Raven said to himself.

In that very instant the Raven's beady eyes almost popped out of his head for there right before his eyes he saw the reddest and freshest looking salmon eggs streaming and tumbling from the snipe's tiny, little ankle. The eggs poured into the wooden tray in a steady stream until it was full to the very top. The Raven sat there with his long, big mouth wide open in wonderment.

"So this is how the little fellow stores his salmon eggs for winter use," he reflected, but he didn't pause long in wonderment before he was begging the snipe to "Hurry, hurry, hurry, let us eat."

Mamma Snipe placed a wooden pot beside the fire, filled it with water, and her husband began to put red hot stones into it. Soon it was boiling and the fresh salmon eggs were poured into it and in a very short time they were ready to eat.

"Oh, how good it smells!" the Raven drooled. "Bring it, bring it, bring it!" He was always so impatient when he was hungry and he was hungry most of the time because he was so greedy.

At last the meal was ready and Son of Snipe bade one of his little boys place the pot in front of Son of Raven. As usual the Raven did not wait for his hosts but began grabbing and gulping the food down as fast as he could so that he could have more and more. He had a second and then a third helping of the delicious salmon eggs, and as was his habit he promptly fell asleep beside the fire.

Son of Snipe and his family were good, kind people, and they let him sleep. After a long time he awoke. He roused himself, shook the fly-ash off his black coat, thanked his hosts, and left for his home where he hoped his wife, Pash-hook, would have more food ready.

The very next day Son of Raven called to his wife, "Pash-hook, go to the Son of Snipe's house. Tell him that I, Son of Raven, wish he and his family would be my guests of honour and sup with me tomorrow evening. Tell him I will serve him fresh salmon eggs. Go now!" he commanded.

Pash-hook knew very well there were no salmon eggs in the house but she did as she was told. She loved her husband very much and did all he told her to do. Pash-hook had the reputation of being light minded, but she had a big heart and loved everyone.

The snipes arrived at the Raven house in good time and Son of Raven bade them welcome in his usual strident manner.

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"Sit down at the upper end of the room. Sit near the fire while I go and get the salmon eggs," he boasted loudly. He put on his best manners as he flitted busily about his little house and pretended to be very busy indeed.

"Nah, my dear. Fetch me the basin. Bring out the biggest platter. Put the pot before the fire. Fetch in more wood. Stoke the fire," he instructed his wife.

Pash-hook went about her tasks cheerfully and did everything in a great rush and tried to please everyone.

Son of Raven began washing his feet in the basin. He washed both feet very carefully and very deliberately, making a big fuss about the ceremony. Finally he wiped both feet dry and called for the platter.

Looking about the room to draw everyone's attention he very slowly put both feet into the wooden platter. He coughed, cleared his raspy throat and called loudly to Pash-hook to bring his precious stone.

Pash-hook scurried out and reappeared with a funny looking stone. It was dark in colour, but too smoky to be called black. Making a big fuss the Raven began rubbing and massaging his skinny black legs. He slowly placed his hands below his knee and began patting and rubbing his shins. Very slowly he massaged until he had reached the ankle, then, very deliberately he raised the precious stone aloft so all could see. Then he brought the stone down with all his might and struck himself sharply on the ankle. So strongly did he

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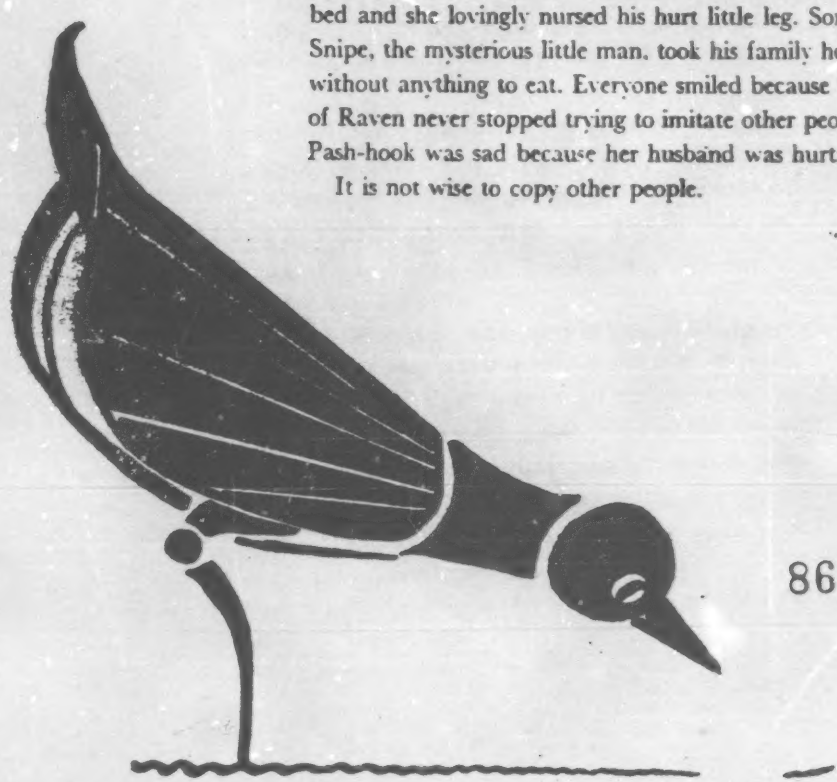
strike that he was knocked completely off balance and he fell onto the dirt floor.

"Kootch, kootch, kootch," he screamed with pain. He had smashed and bruised the skin of his ankle with the stone. "Kootch, kootch, kootch," he moaned as he rolled on the floor and hopped about the room on his good leg.

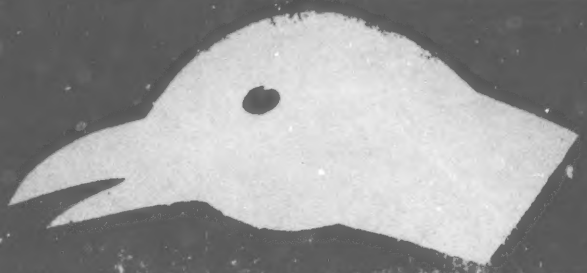
No salmon eggs had tumbled out of his ankle, instead it swelled and swelled until it became a big round knob. It is said that is why all ravens have knobbly knees and ankles.

There was no food for the guests. Instead they helped poor little Pash-hook to put Son of Raven to bed and she lovingly nursed his hurt little leg. Son of Snipe, the mysterious little man, took his family home without anything to eat. Everyone smiled because Son of Raven never stopped trying to imitate other people. Pash-hook was sad because her husband was hurt.

It is not wise to copy other people.



RAVEN



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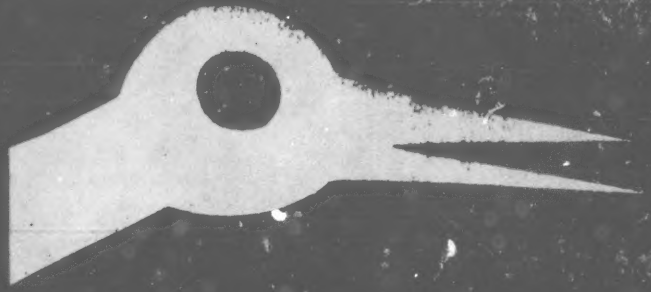


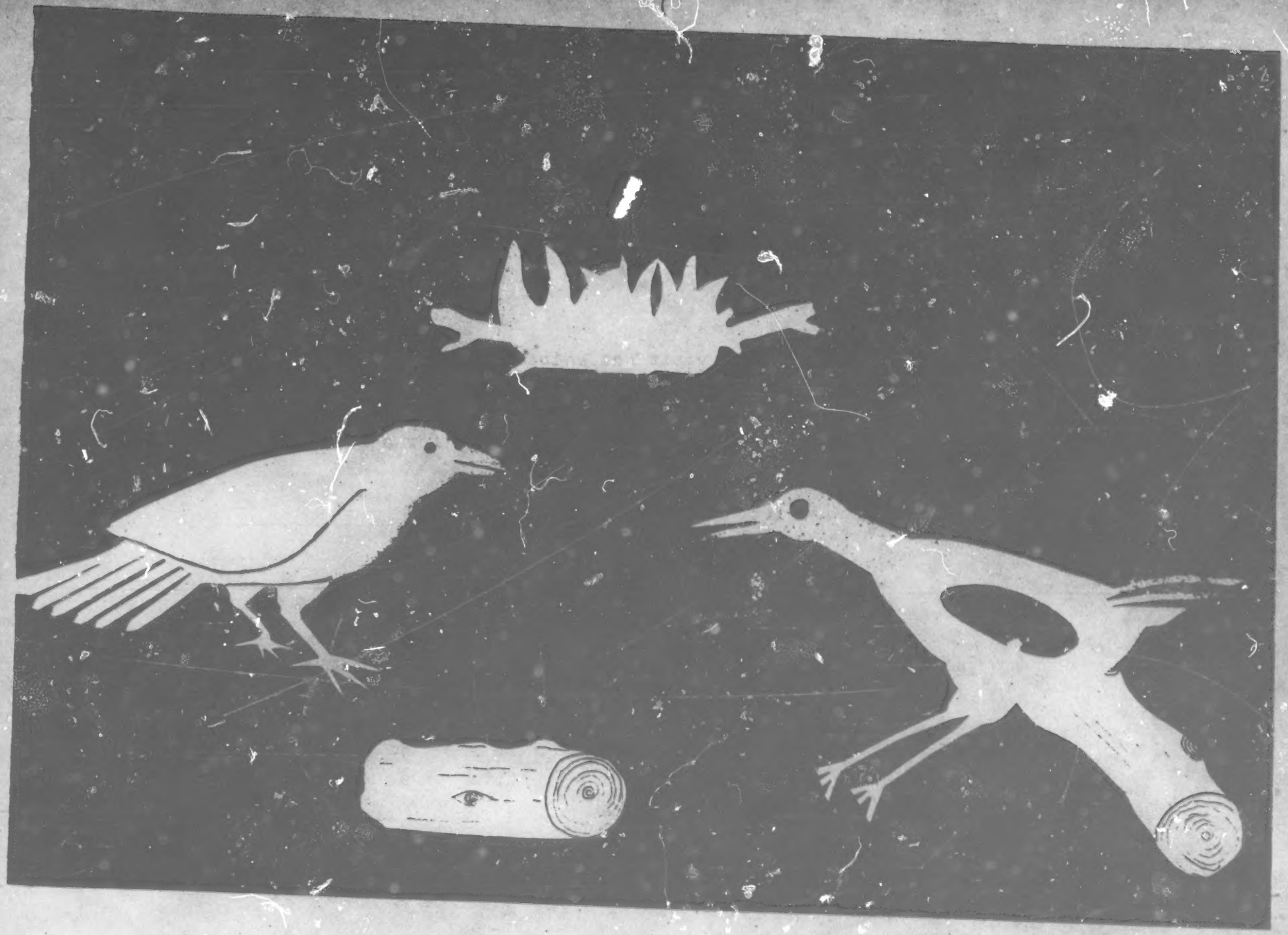
SNIPE

In the Fall of the year, Salmon up the river goes
To leave its precious roe beneath the sand and stone.
There too the wily little snipe the waters will explore.
Beside the creeks and beneath the waters he will dance
To gather and store for his winter's use
The roe the salmon left beneath the sand and stone.

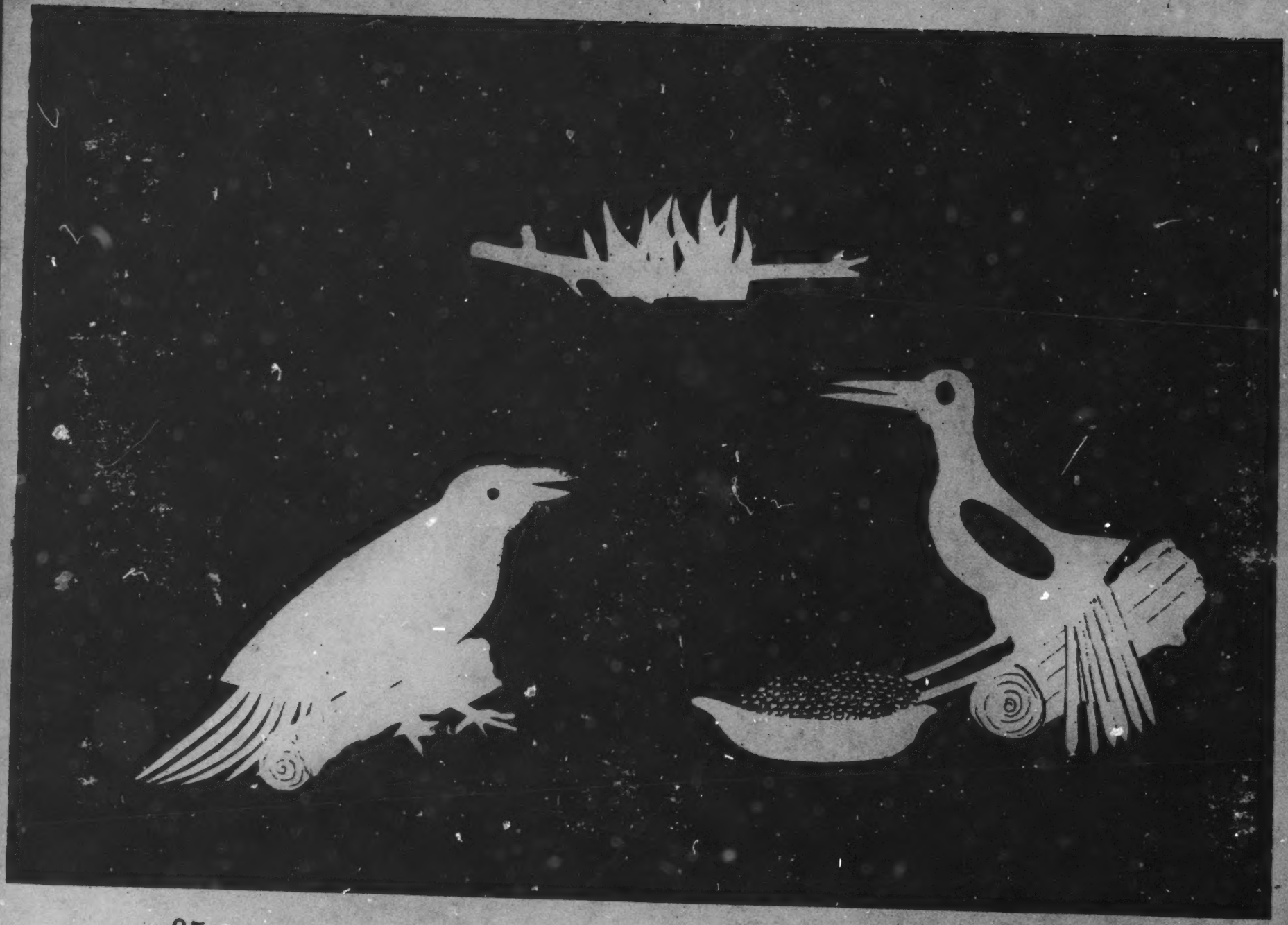
SON OF RAVEN SON OF DEER
Fables of the Tse-Shant People

By George Clutesi

Son of Raven, the greedy one, loved to watch the tiny water snipe flit, hop and dance along the salmon creeks in the autumn when the fish arrive to plant their eggs beneath the gravel and stone.



One day, Son of Raven resolved to visit the snipe and get a free meal. As usual, Son of Raven arrived at the Snipe's tiny little house just before lunch time, his usual habit when on the scrounge for a free meal.



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of Snipe said, "Sit down and we shall have salmon eggs for lunch."

Little Snipe left the room and returned with a basin of water and spent a long, long time washing his tiny feet. By and by, Son of Snipe began to feel and massage his legs. Then he struck his ankle with a sharp blow, with a small black stone. In that very instant the Raven's beady eyes almost popped out of his head, for there right before his eyes, he saw the reddest and freshest looking salmon eggs streaming and tumbling from the Snipe's tiny little ankle.

The salmon eggs were placed in a pot of boiling water. In a short time they were ready to eat.

Son of Raven did not wait for his hosts and many helpings. After eating he fell asleep.

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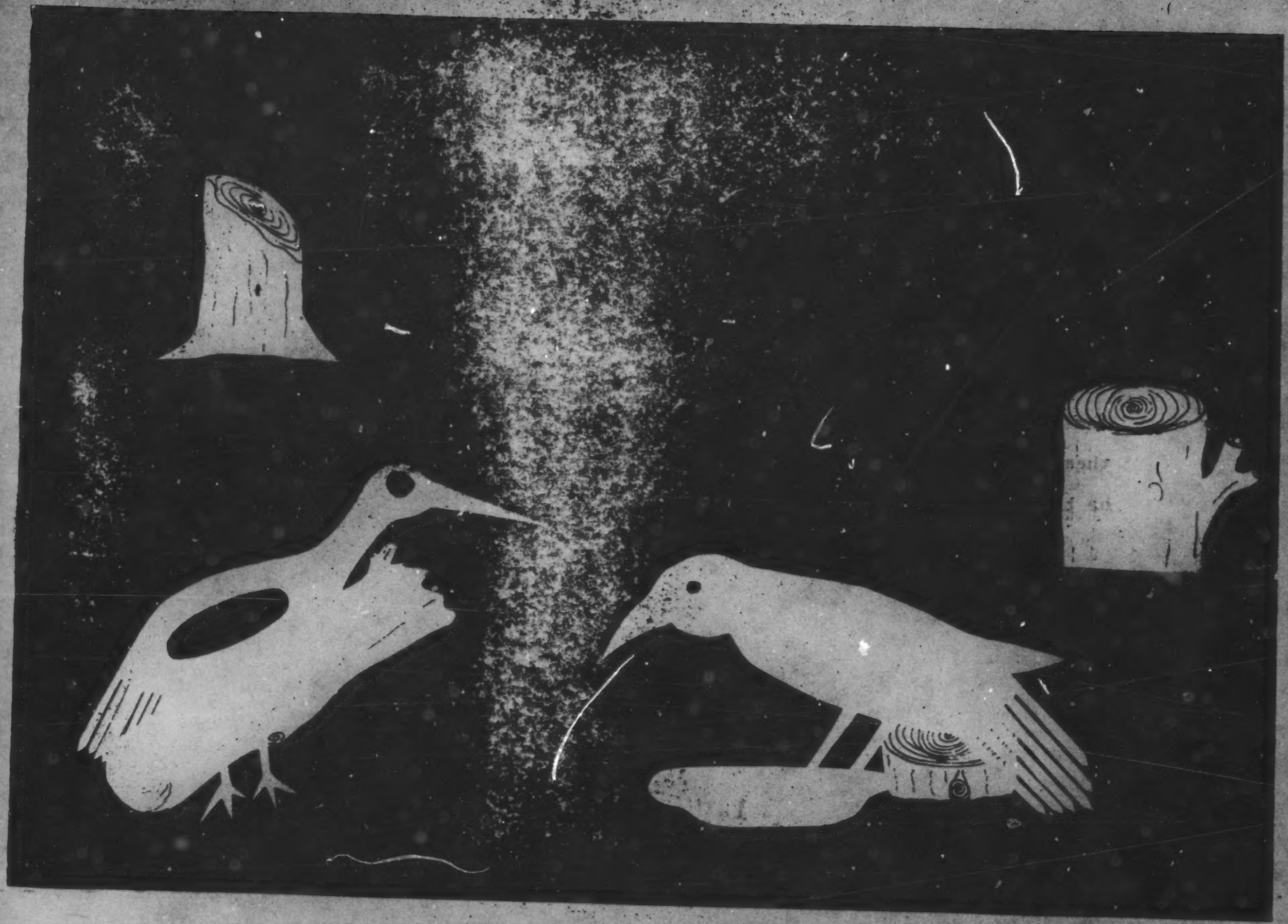
After a long sleep, Son of Raven went home.

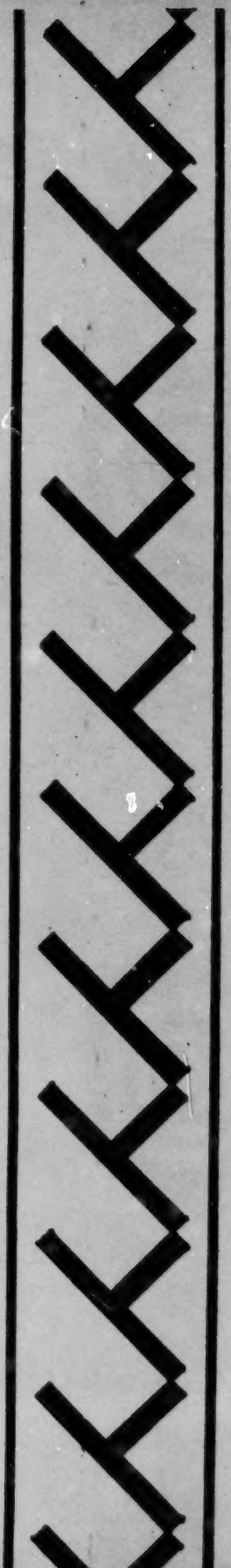


e next day, Son of Raven bade his wife to invite Son of Snipe and his
mily to come to dinner. The snipes arrived and Son of Raven welcomed
em in his usual strident manner. "Sit down while I get the salmon eggs,"
boasted loudly.

Son of Raven got a basin of water and began washing his feet as Snipe had

Then he knocked his ankle sharply, very sharply with a stone. He fell onto the ground and screamed in paing, "Kootch, kootch, kootch!" No salmon eggs had tumbled out. Instead it had swelled and swelled until it became a big round knob.

It is said that this is why all Ravens have knobby ankles. Son of Raven has never stopped imitating other people. It is wise not to copy other people.



PICTURE WRITING

INDIAN PICTURE WRITING

By
Dan Kryszak, McCarver Elementary
Pat Kelly, Whittier Elementary
Carol Tebbe, Boze Elementary
Alice Winters, McKinley Elementary
Shirley Naganawa, Pt. Defiance Elementary
Ward VanArnam, Edison Elementary

OBJECTIVE

The students will learn the meaning of universal Indian picture writing symbols.

PROCEDURE

1. The teacher will tell an Indian picture story.
2. The teacher will present the symbols to the students by using an overhead projector or blackboard.
3. The students are to copy the symbols and their meanings on their own paper.
4. The students will write short sentences using Indian picture symbols.
5. The students will play a checker game whose board and checkers have been decorated with various Indian picture symbols and Northwest Coast Indian designs. (See the back of the Indian symbol key for specific playing directions).

EVALUATION

The students will take a quiz to test their knowledge of the symbols.

FOLLOW-UP

The students will write a story or create a game using Indian picture writing symbols.

MATERIALS NEEDED

Overhead projector or blackboard, books with Indian picture writings and Northwest Indian designs. See the following pages for specific directions on Indian symbol checkerboard construction.

REFERENCES

Art of the Northwest Coast Indians by Robert Bruce
University of California Press, 1950.

Indian Picture Writing by Robert Hofsinde, New York, 1959.

Northwest Coast Indian Art by Bill Holm
University of Washington Press, Seattle and London, 1965.

The Totem Pole Indians by Joseph Wherry
Wilfred Funk, Inc., New York, 1964.

PUPPET STORIES

Floral Embroidery, North Plains and Northeastern Woodlands

BRANCH PUPPET STORY OF STICK GAMES

By
Alice Winters, McKinley Elementary

Simplicity can be beautiful. Let children see in a branch puppet what they will.

DIRECTIONS

1. Find a branch with bark and cut it about 12" in length.
2. Carefully remove the bark by scraping on the front side to reveal the natural under-markings.
3. On the back side leave a band of outer bark near the top of the stick. Very carefully peel the bark up to the top band. This will look like hair as the bark strips dry.
4. Hold the branch in your hand as you tell a legend as the "branch puppet" speaks in its simplicity. No face is needed. Children will imagine what they wish to see.

BRANCH SPEAKS

For many suns and many moons I have felt the rain and sun. I have looked unto the sound and the Great Mountain. I have heard the birds lullaby their young. And I have swung in playful glee to the winds and breezes. I have watched and listened and waited.

You say I am but a branch--a stick? Ah, yes. But what a stick I am. Once Robin family claimed me to support their home. We were partners together. What joy to greet the morning and rock to sleep at night those lively, hungry younguns. I shaded the Great Chief one hot sticky summer day. Man came and ate beneath me. Their young climbed to lofty heights along my strong bark to yell and shout to old Mt. Tahoma, to the gulls and loons and laugh at Salmon nearby.

Just a stick you say. A happy stick, a branch. Many of my kind have left this beach. They travel in bags and packs. They beat the message to come, to play. They beat to the dancing feet and oh! oh! yes...they now play in each encampment each time man finds fellowship together.

The old men have sat with me and my brothers and sisters. The sticks--we are their play! When not employed in war or hunting, the men generally spend their time gambling. They use my branches to make their sticks. Whole days and nights are spent in a game. Fun, laughter!

What boys I have seen finding the straightest, the strongest of my twigs. They wanted to be ready, to be allowed to play. Oh, so many games, but so fun. So much a part of living.

Just a branch of one great tree. I am here. I am complete. I am round like the moon and the stars and the sun. I am strong and speak with a loud voice. I am me as the Great Spirit of Spirits wanted me, as you are you as he wants you. May we live together in harmony and peace.

And I am alive!

BROTHER SALMON AND SISTER CLAM
An Open Ended Flannel Board Story
By
Alice Winters, McKinley Elementary

MATERIALS

Flannel board as illustrated on Page A
1 clam puppet
1 salmon puppet
1 beaver puppet
All materials constructed from various colors of felt.

STORY SETTING

Dosewalips River mouths into Hoods Canal in Washington State. Brother Salmon is coming out of the canal to go up river to spawn as he encounters Clam trying to dig her way again into the sand at the canal's edge. Beaver is swimming in the river.

STORY DIALOGUE

Clam: Brother Salmon, Brother Salmon. Come closer. (Overheard by Beaver)

Beaver: What?

Clam: Who are you? What are you doing here?

Beaver: I'm ready to swim upriver to find my home. Yesterday the Jones family hiking and picnicing disturbed my home, captured me, penned me up and carried me here. But did they get into a fight going home. Mr. Jones decided it was cruel and unfair to me, so they finally, after much, much noise, ugh!, decided to release me here. Now I hope I can find my family. They live in sight of the great Spirit mountain, Tahoma.

Clam: Stop, Brother Salmon! I want to talk to you. Did you hear poor Beaver's story? And is that Tahoma or Rainier?

Salmon: I surely did. Why Beaver, these people today are just bound and determined to get all of us confused and out of place and hassled. Just look at all the fighting over us salmon. Look at Clam. I bet you're up here on the beach because some thoughtless person left you. I see your tears, old girl! And that to us is Tahoma, not Mt. Rainier. The mountain that was god's!

Clam: Oh, yes, that's why I called you. I have not enough energy to dig in deep enough. At this low tide this gorgeous morning a beautiful she child dug me. But she cut her finger on my sharp shell, dropped me and ran off crying. She does not even see the sun or the mountain. I need to get in my nice sand

and I can't. I'll just die here. At least in these last moments I've seen the round, round sun on this golden morning. Do you see the sun? The round circle of life. Round like me, given to our earth, life for us all. All creatures! A good round earth! My circle of life is now complete and I have you here with me. Oh, Beaver, may the Great Spirits take you and lead you to your home safely. Are you going his way, Salmon?

Salmon: Yes, I too return to my home, Sister Clam. My life circle is almost rounded out too. I return to spawn in the place of my birth. New life will begin as I end my journey. And they will face what I've been enduring. Men using us for what they want, refusing to honor laws governing us all. At least I die in peace. My children will listen to talk of treaties, of rights, will hear some of the guns and angry words. Men think of themselves, of their sport. Not of us as creatures of the Great Spirit's creation. Come Beaver, help me push clam to the water. Perhaps, dear Clam, you may still live. And then we journey up the great Dosewalips. We know the laws of order and right in the good earth. We know peace. Let us help our friend.

Clam: Oh, thank you. I too hear of the fighting over our beloved Salmon friends. Perhaps, oh perhaps, that there are some today upon whom the warmth of Brother Sun's blessing will thank the Great Spirit for their existence. Perhaps there are those who will study and learn and solve the problems. You and Beaver go your way. I will just burrow down. The water is almost here. I am at peace.

Salmon: (Turns to audience)
And now, boys and girls, do you know what we've said? What wrongs have been done us this day? What can you do to help us all?

FOLLOW-UP ACTIVITIES

1. Conduct a group discussion about
   a. Capturing wild animals
   b. Removing animals from their natural homes
   c. Leaving clams unearthed
   d. The current "fishing rights" laws--what are they?
   e. What is spawning?
   f. What is the life cycle of a salmon?
   g. How can we practice good conservation?

2. Divide the class into committees to make resolutions concerning:
   a. Treatment of animals in their natural habitat
   b. Fishing rights
   c. Treaties

3. Write about Salmon's and Beaver's journey

ADDITIONAL INTERMEDIATE GRADE ACTIVITIES

1. Research the types of clams. Draw a picture of each kind. Then color and label each drawing.

2. Explain how clams eat.
3. Explain how clams eat and what they eat.
4. Find out which clams live where. List each kind of clam on a paper. After each, write where they live.
5. Explain how clams reproduce.
6. Now repeat steps 1, 2, 3, 4 and 5 with the salmon.
7. Research Washington treaties on fishing rights.
8. List the Indian names given bodies of water in Washington State.
9. Research legends of Mt. Rainier.
10. Collect newspaper articles concerning fishing rights or conservation.
11. Make a chart of water conservation.
12. Research Indian legends concerning salmon.
13. Create another flannel board presentation of northwest salmon.
14. Invite a resource person knowledgable with the fishing problems and treaties. Investigate pros and cons.
15. Have a debate about:
    a. Treaties
    b. Fishing rights
    c. Reservation take over
16. Write letters to gather information.
17. Role play a treaty gathering.

ACTIVITY--LANGUAGE ARTS

"Fun" dialogue with clams can be made up.

His name is "Gillette;" he's a razor clam.
He's hard to make friends with:
He's afraid to stick his neck out; he's all cold and clammy;
he "clams" up when spoken to.

What other idioms do we have about clams?

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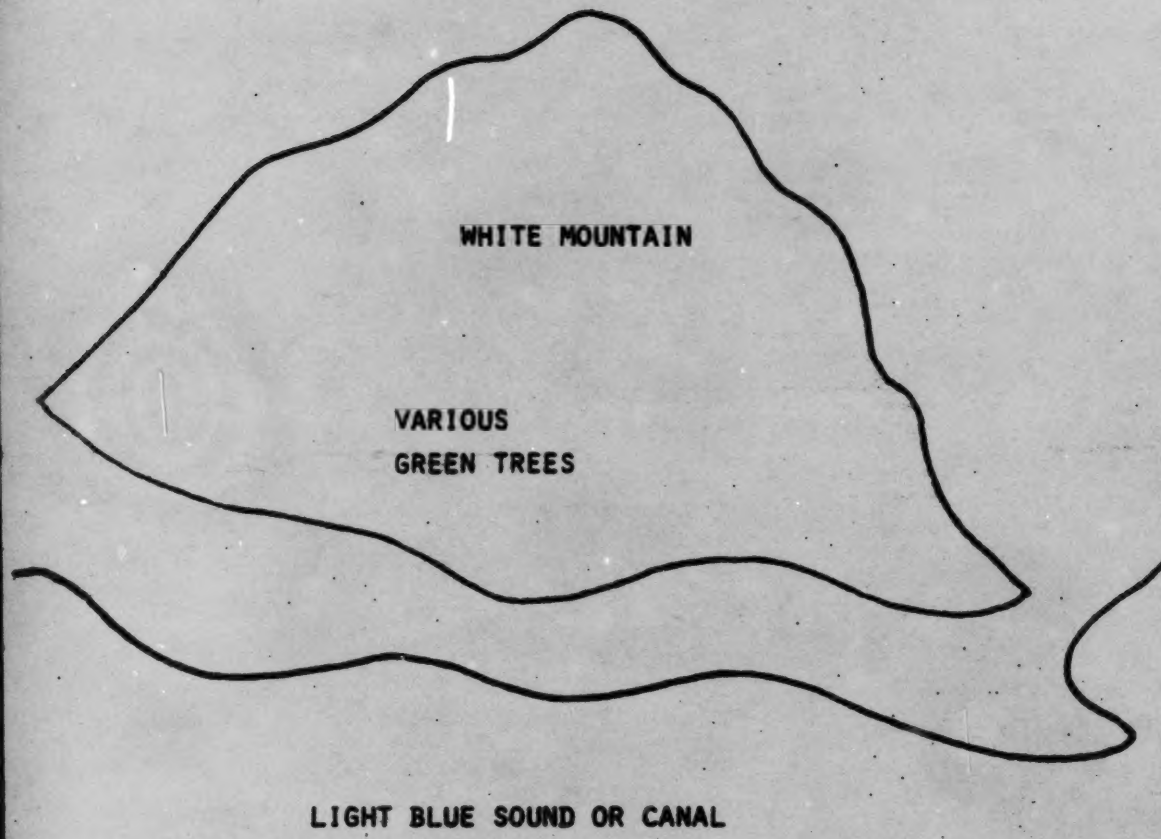
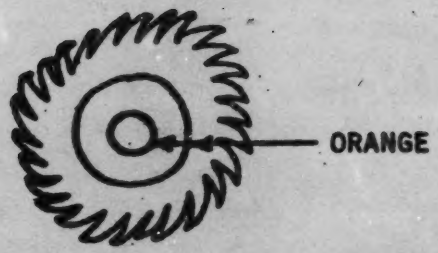
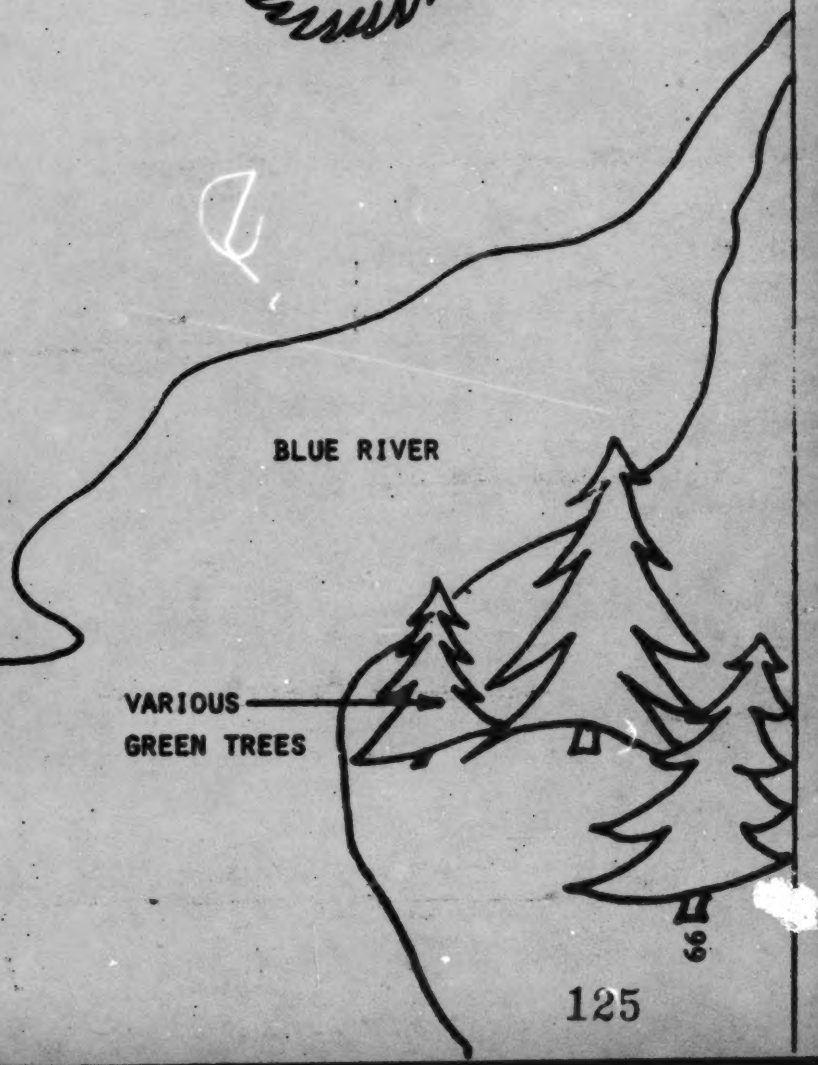
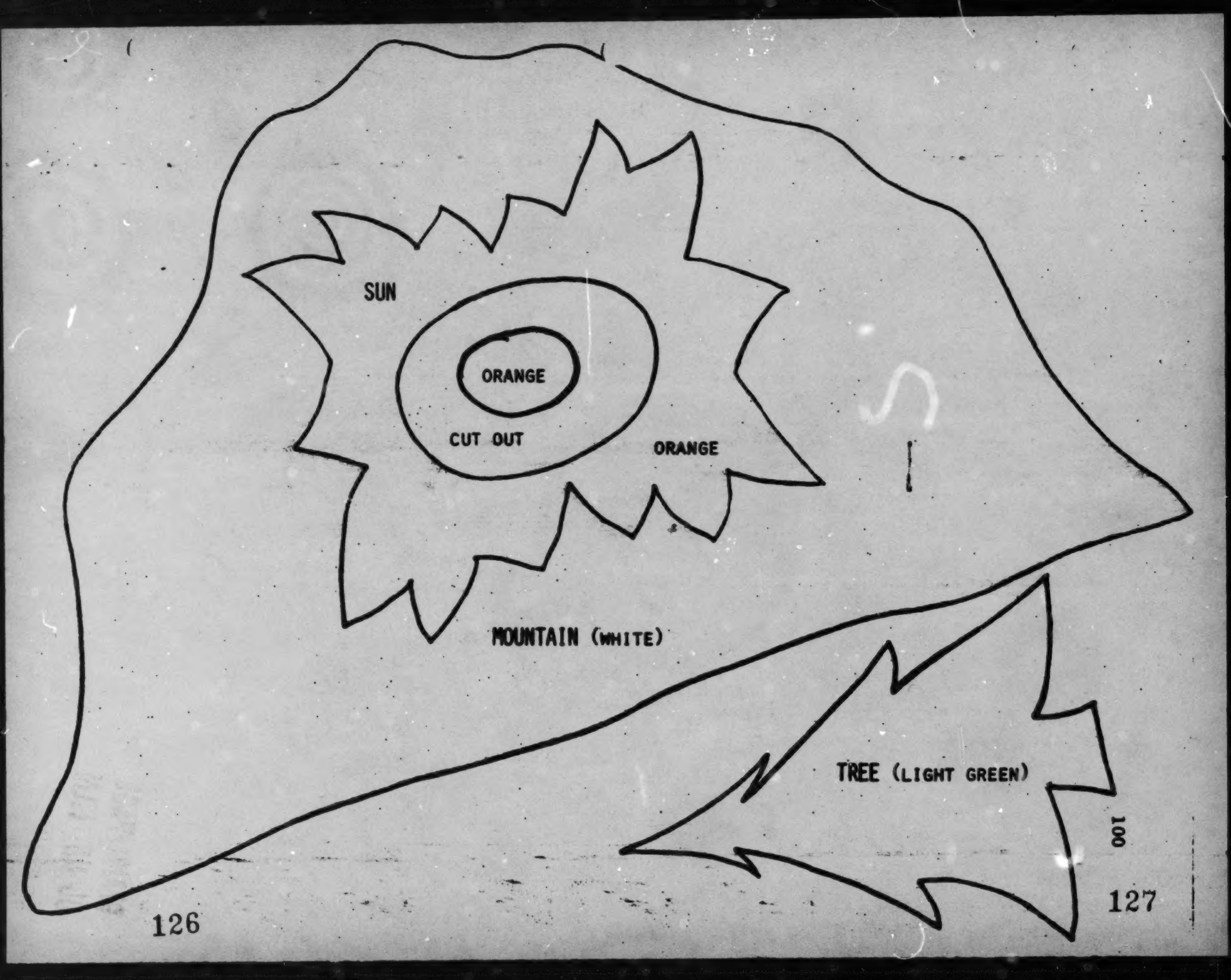
FLANNEL BOARD
FOR
CLAM AND SALMON







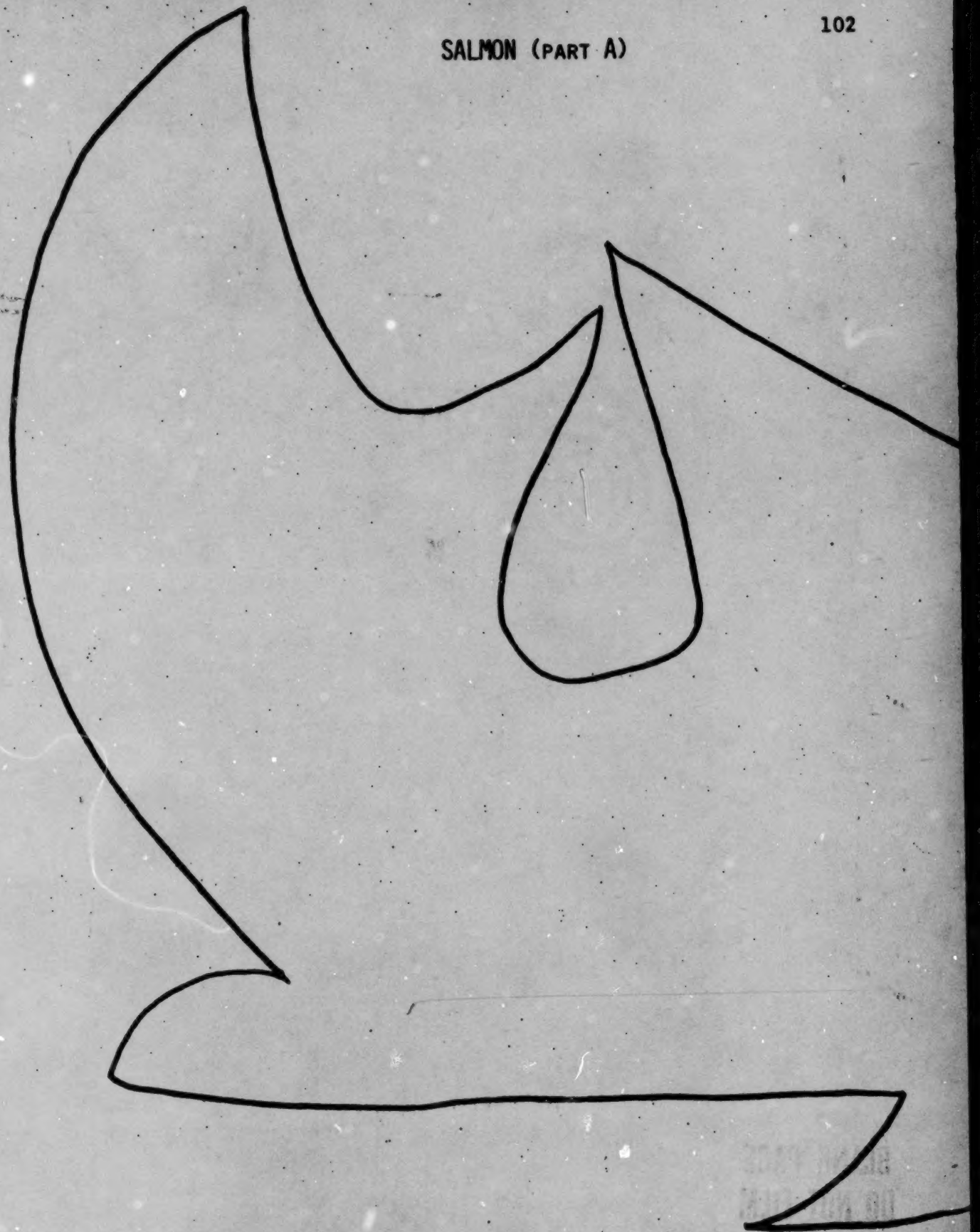

SUN
ORANGE
CUT OUT
ORANGE
MOUNTAIN (WHITE)
TREE (LIGHT GREEN)

SOUND OR CANAL (LIGHT BLUE)

128

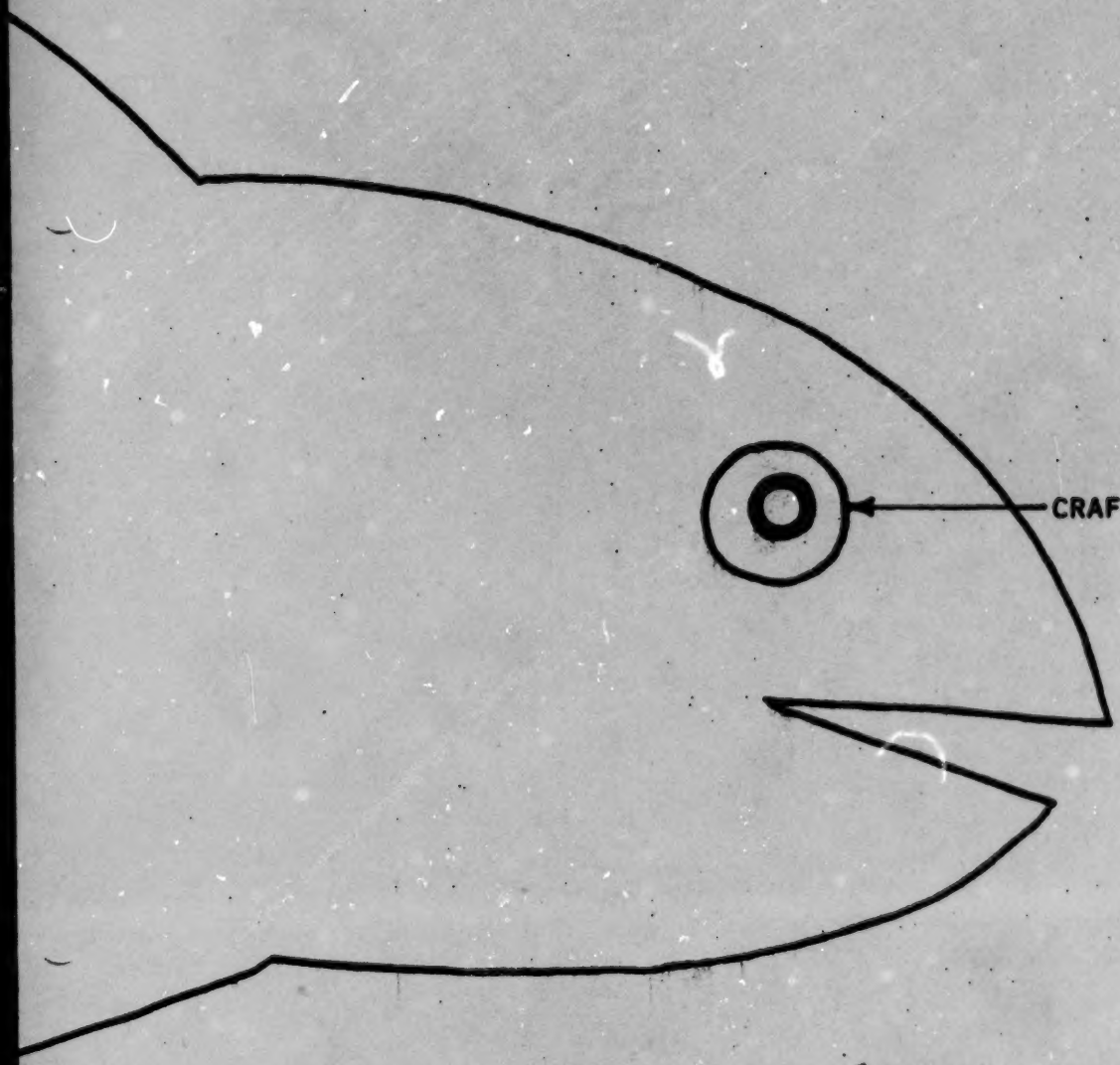
129

SALMON (PART A)



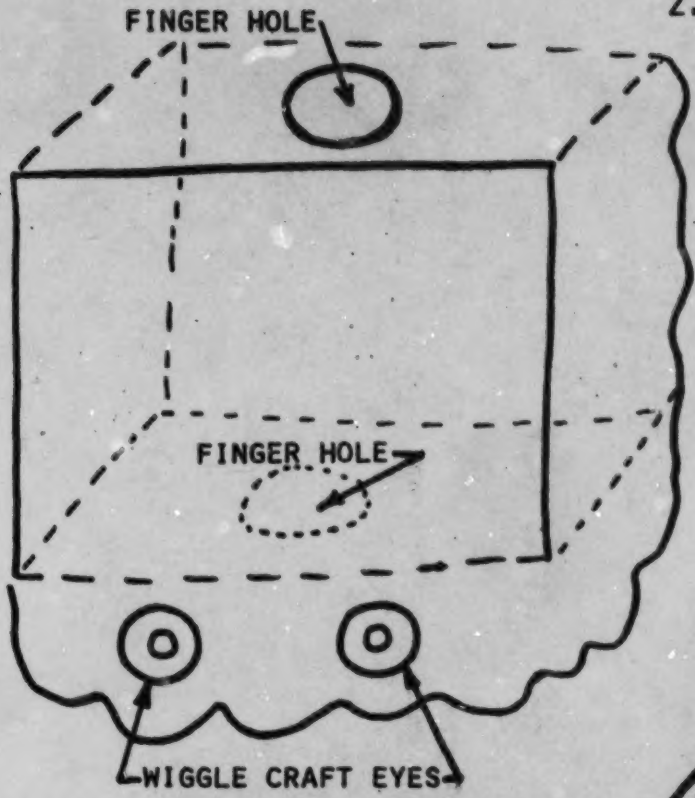
CONSTRUCTION DIRECTION:

1. FIT PARTS A AND B TOGETHER
2. CUT OUT APPROPRIATE FELT COLOR
3. TOP STITCH TOGETHER
4. STUFF
5. PUT A STICK IN THE BOTTOM OR LEAVE A HOLE FOR THE HAND
6. ATTACH FROG EYE OR EMBROIDER
7. FISH MARKINGS MAY BE PLACED ON THE SALMON WITH A FELT TIP PEN



CONSTRUCTION DIRECTIONS:

1. OBTAIN PLASTIC SANDWICH BOX (LIKE A BIGMAC)
2. CUT FINGER HOLES IN BOTH TOP AND BOTTOM
3. COVER WITH WHITE, YELLOW AND PURPLE FELT
4. GLUE FELT ON BOX
5. LEAVE EXCESS AT THE EDGES TO SCALLOP
6. DRAW CLAM MARKINGS WITH A FELT TIP PEN
7. PLACE WIGGLE CRAFT EYES ON THE CLAM



(IF YOU WANT EYES - NOT AUTHENTIC -- DO CLAMS HAVE EYES?)

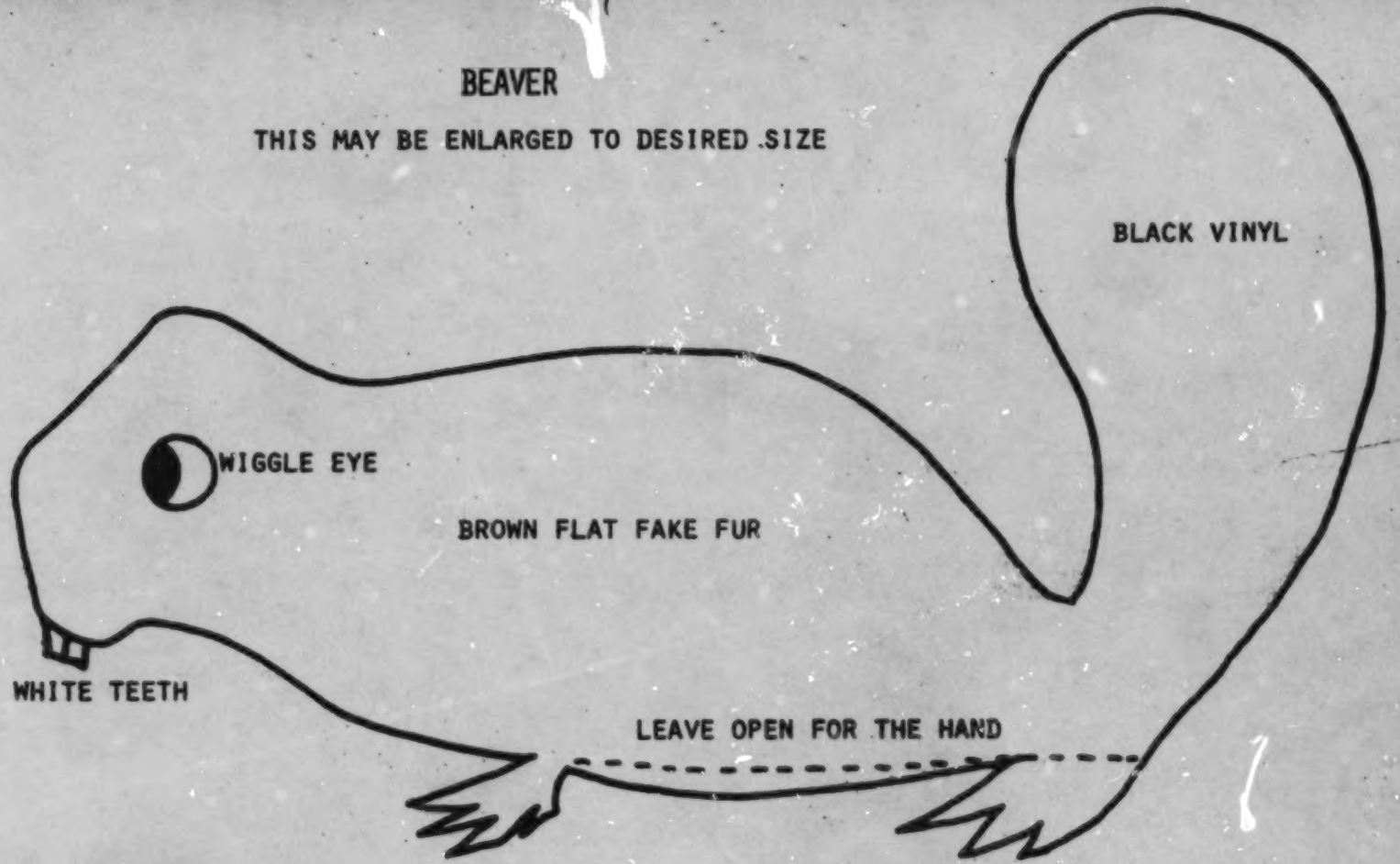
EXAMPLES OF CLAM MARKINGS

RIVER (DARK BLUE)

THE RIVER MAY BE MADE TWICE THE WIDTH OF THIS PAPER OR APPROXIMATELY SIXTEEN INCHES LONG. THE WIDTH OF THE RIVER CAN BE FROM 3 TO 5 INCHES.

BEAVER

THIS MAY BE ENLARGED TO DESIRED SIZE



CONSTRUCTION DIRECTIONS:

1. OBTAIN NEEDED MATERIALS
2. LAY OUT PATTERN AND CUT 2 SIDES
3. STITCH AROUND THE MATERIAL - LEAVING A HAND HOLE
4. ATTACH TEETH AND TAIL
5. ATTACH WIGGLE EYE
6. STUFF AS DESIRED
7. SEW UP THE STUFFING - LEAVING SPACE FOR THE HAND

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GRANDFATHER CALLS

By
Winnifred L. Olsen
Teacher Specialist in
Northwest History

TECHNIQUE

An imaginative, historically based story, using stick puppets or flannel figures, of the possible struggles of salmon from four Eastern Washington Indian reservations who must surmount:

1. the man-made hazards of hydroelectric dams
2. irrigation systems
3. urban and industrial pollution
4. the whims of nature (low water levels)

as they migrate down the Columbia River Basin on their way to the Pacific Ocean.

MATERIALS

1. Large map of the State of Washington with the four Indian reservations outlined with yarn, colored or covered with flannel so they stand out to the viewer.

2. One large salmon figure to be Grandfather Salmon.

3. Four smaller salmon figures in different colors to represent: Kallie of the Kalispel, Colie of the Colville, Spokie of the Spokane and Yak of the Yakima.

4. Pictures or black flannel stripes for the location of the major dams on the Pend Orielle, Columbia, Spokane, Yakima and Snake Rivers. Each could be labeled for name, height, date of installation, etc.

5. Historical materials and newspaper clippings.

LEARNING OBJECTIVES

Depending on the grade level, the script can take many directions and focus on a variety of curriculum disciplines and learning skills such as Northwest history, United States history, government, geography, economics, ecology, biology, botany, general science, Indian culture, map skills and art. An important component can and should be stimulating awareness of how these issues change day by day and how they are recorded in newspapers and other media.

CREATIVE WRITING AND RESEARCH

The finale of this story is open-ended and can serve as a springboard for team writing or an entire class project. Committees or individuals can be assigned or choose to write their own story from the saga indicated from the news clipping sequence or add different dimensions to the script by going into depth in such areas as:

1. History of the four Indian reservations

   a. Why are there reservations?
   b. When were they created and why?
   c. History and unique culture of the tribes making up these reservations (their tribal governments, projects, activities and leadership today.)

2. Fish biology

   a. Research the species of fish common to these rivers, their life cycles, ceremonial meaning to Indians involved, food usage, sports fish hatcheries, difference between natural and hatchery raised and commercial values today, habits of each species.
   b. State Fisheries booklet has concise information and illustrations.

3. Geography, geology

   a. Research the changing geography along the river
   b. Ice age, volcanoes, soil differences, other natural phenomenon

4. Natural resources

   a. Research and illustrate the agriculture along the river routes
   b. Identify important products grown or mined throughout the area
   c. Animal and plant life along the route

5. Focus on the dams

   a. Seek information about each structure as to why built, when, how named, who built it, who owns it, does it have fish ladders and how have fish usually gotten past the dams?
   b. Engineering features and how they operate.
   c. History of U.S. Army Corps of Engineers and functions; historical and art exhibit at specific dam sites

6. Importance of electricity to the Northwest

   a. How is electricity generated and disseminated?
   b. How is an abundant, cheap supply important to our cities, farms, industries, homes, military and general population?
   c. Importance of electricity as energy as world oil supplies diminish.

7. Importance of irrigation to the Northwest

   a. Role of the dams to farmers, crops involved, governmental agencies to administer, change to value and demand for land

8. Dams and recreational opportunities

   a. Compare Eastern Washington lifestyles from 100 years ago to today made possible by reservoirs and lakes, tourist business to economy of the region

9. Treaty implications along the route

   a. Research more of the conflict between Indian fishing rights as guaranteed by historic court decisions and the sports and commercial fishermen on the Lower Columbia.
   b. Research the conflict between use of water for power needs, irrigation demands and all those interested in the survival of the fish runs

10. Place names

   a. How and why various rivers, towns, points of interest were names (Origin of Washington Geographic Names, Meany and Washington State Place Names, Phillips, are excellent references)

11. Cities and counties along the route

   a. History and development
   b. Major industries
   c. Type of government
   d. Educational institutions
   e. Traditional events
   f. Population
   g. Famous names from the area, manufacturing, pollution, etc.

12. Historic sites

   a. Specific history along the route, fur trading posts, battle fields, treaty grounds, Lewis and Clark diaries, etc.

13. Washington's future

   a. Project into future how conflicting interests may be worked out
   b. Concepts of conservation and ecology and how do we live together in the future--the finned, winged, webbed, four-legged and two-legged

14. Children write their ending to the script

   a. Will all four fish get back to their reservations? If so, what similar problems will they have survived during their stay in the Pacific and in their return up the Columbia? Could include historical and ongoing issues of 200 Mile Limit law. International relations with Japan, Russia, Canada, etc. If the fish don't make it back up the river, what changes in our lives might it fortell?

GRANDFATHER CALLS

Since the Creation, Salmon Spirit has been important in the daily lives of the Indian people of the Northwest. Salmon Spirit dwells in the hearts of all salmon people. Sometimes Salmon Spirit is called Grandfather Salmon. He watches over all his children. He shares the "Secrets of the Ages" with his children.

Each Spring Grandfather Salmon calls to the young salmon throughout the Northwest to leave their gravelly cradles to migrate to the sea.

They come not knowing why. They come from mountain streams, from rivers near and far. They come asking questions and seeking answers.

Why does Grandfather call them? What destiny will be theirs? What part will they play in the cycle of life?

Only the Great Salmon Spirit knows.

Grandfather has been calling to his salmon children for thousands of years. But each year fewer and fewer of his children answer his call.

Grandfather Salmon knows the route has become harder and harder for his children. There are many dangers and unknown hazards. He worries that some day none may answer his call. What then will his Indian friends have to eat or share in ceremonies? What will the other two-legged newcomers do? They also enjoy and depend upon the gifts of the Salmon People.

The year is 1977. The month is April. The moon is in its first quarter.

Like thousands of years in the past, Grandfather Salmon knows another Spring is on its way. It is time to speak to his grandchildren. It is time for them to start for the great gathering grounds where they will learn the secrets of the Salmon Spirit. They will meet and mingle with millions of other living organisms to learn about the Great Cycle of Life and how they are an important part in the chain of all living things.

Grandfather Salmon calls, "Come, come Salmon People wherever you are. It is the season. Start your journey, little ones."

Hundreds of miles up the Great River of the Columbia a young baby salmon has just recently hatched among millions of eggs nestled in the shallow gravel. It has absorbed its yolk sac. It has learned to feed on the small water animals swimming about him. He is called a fingerling. His home is on the Kalispel reservation.

The Kalispel Salmon loves his home and the Indian people who protect him. For thousands of years the salmon have been an important food to the Kalispel people. The Kalispel people know about the Great Salmon Spirit that calls baby salmon to the ocean. They sing songs about the baby fish and they say prayers for the adult fish that come back every summer and fall to their ancient fishing grounds.

Kallie, the Baby Kalispel Salmon feels a tugging in his tail. A strange feeling comes over him. Someone is trying to tell him to get into the bigger stream, to venture out to test his fins and try the deeper, faster waters of the Pend Orielle River that flows past the Kalispel reservation. This reservation is land that was set aside long ago by a strange government; the land was "reserved." Saved for members of the Kalispel tribe. This is land they are to save and cherish for their children and their childrens' children as long as the sun shall shine and the rivers flow. It was written on paper.

Little Salmon didn't understand very much about reservations. He wondered how any one person could own land. Weren't the rivers, the mountains, the soil, the trees, the winds and the sky all a part of Mother Earth? Who could buy and sell and own bits and parts of Mother Earth?

It was hard for him to understand.

Little Kallie said goodbye to the brown skinned children who played in the creeks where he had wriggled his way out of his slimy, spongy egg sac. He called, "Goodbye good children. Wait for me. I'll be back in a couple of years. I'll be back for your autumn festival. Wait, little children."

Little Kalispel Salmon ventured out into the deep blue waters of the Pend Orielle River. The water was not as high or deep or swift as he had heard from older Salmon people. The winter had been mild. He knew not as much rain had fallen last fall, during the winter, or even this spring. He knew because many salmon eggs had never even hatched. There hadn't been enough water to cover them. Some had died in the late spring frosts.

As Kallie followed the currents of the Pend Orielle River north, he mingled with other fish who had started out many miles east of him on the Pend Orielle. They told him of their great difficulties in getting past some dams in Montana and a state named Idaho.

These salmon had struggled around, over and through giant dams. They told him about great cement creatures called Hungry Horse Dam, Clark Fort, Noxon Rapid, Caginet George, and just a few miles to the east of the Kalispel reservation they had had to travel down fish ladders at the Albeni Falls Dam.

Fish ladders? Kallie wondered, "What are fish ladders?"

Soon Kallie would know.

Kallie saw a giant wall of cement in front of him. Could he ride safely over the dam? Would he get hurt as the water pounded about him?

Over he went; it was <u>Box Canyon Dam</u>.

Not very many miles further to the north, just past Metaline Falls and the Sullivan River, Kallie faced another wall of cement: <u>Boundary Dam</u>.

He was near a boundary, an imaginary line that separated the people of the United States from the people of Canada. Kallie wondered about people and nations and boundary lines. Weren't all two legged people creatures of the same spirit?

Kallie was excited when the river turned a bit west and his river flowed into the Columbia River, the mightiest river of the Northwest, flowing 1,210 miles, it is one of the greatest vier systems in the world. The Columbia begins in a small lake in British Columbia and flows directly north toward the Arctic for 198 miles before it circles the Selkirk Mountains and starts its journey south toward the Pacific Ocean. Once it was hoped that this river would lead to a Northwest Passage across North America but the explorers and trappers who had come looking for this shorter route learned there was no such water way to make their travels easier and faster.

Kallie followed the Columbia River south, back across the 49th Parallel, back into the country called the United States and the state known as Washington.

The waters grew deeper. It was a giant lake. He saw boats roaring about the water--swimmers and wakter skiers. It was Roosevelt Lake, named after a famous president of the United States. Soon Kallie would learn why the Columbia River had turned into a recreational lake.

At a spot named Inchelium on one side of the river and Gifford on the other, Kallie saw his first ferry. The boat carried people across the water and it carried cars, trucks and trailers. It was a toll ferry so people had to pay to ride across the river-lake.

At the ferry site, Kallie met a very beautiful salmon.

KALLIE: What is your name, little salmon? And where did you come from?

COLIE: My name is Colie and I was born on the Colville Indian reservation. I have just come down Stranger Creek from Twin Lakes. It was a struggle. I had to swim over a great big dam to get to this river. And, in case you didn't know, this river of the Columbia forms the eastern and southern boundaries of my reservation."

KALLIE: I'm happy to meet you, Colie. Where are you going?

COLIE: I received a message, a feeling, from a great unknown spirit. It told me to leave my shallow creek bed and look for the Pacific Ocean. Do you know where the Pacific Ocean is?

KALLIE: Not exactly, but I think this great river will take us there. Let's swim together and you can tell me about your friends, the Colville people.

COLIE: Oh, I'd be happy to. Our reservation is a big reservation. It extends into three separate counties. But it once was much, much larger than it is today. The Indian tribes who lived in this area were forced to band together when treaties were made with the Indians of Eastern Washington.

COLIE: (Cont.) The hilly, dry area was set aside for the Indians because the white people thought it was not good for farming.

Were they ever surprised when gold and silver were discovered in these hills. Then they forgot their promises that the land would be reserved forever for the Indian people.

They changed the writing on their "talking papers" and took nearly half of the land away so they could let the miners and settlers move into these valuable lands."

These tribes banded together and formed the confederated tribes.

KALLIE: Thanks for the history. Your reservation is much, much bigger than mine.

A few miles south the two salmon fingerlings, Kallie and Colie, met another special fish. They met him where the Spokane River flowed into the Columbia.

KALLIE: What is your name and where do you come from?

SPOKIE: I am a Spokane fingerling, raised on the Spokane Indian reservation. Would you like to call me Spokie? My friends do.

COLIE: Glad to meet you, Spokie. Have you heard a special message too from the Great Salmon Spirit? Is someone trying to tell you to follow the river to the Pacific Ocean?

SPOKIE: Yes. It was kind of spookie. I didn't know what it was making my tail wiggle so. Why should I be leaving my friends on the Spokane reservation to go out into this deep, deep water. Can I swim along with you?

COLIE: We'd certainly like to have your company. We're beginning to get a bit frightened. The way seems so long.

KALLIE: Tell us about your people, Spokie. How did you like it back on the Spokane reservation? Did the people include stories about you in their songs and dances?

SPOKIE: Oh, yes. The Spokane people have a long, long history. They always fished along the Spokane River, the Little Spokane and the creeks that crossed the prairies. But now it is much harder for we Salmon People to be around for their powwows and ceremonies. Fewer and fewer of us can get through all those dams the two-legged white creatures put across our rivers.

Why, do you know, some of my friends wanting to go up the river into Idaho, have to go over or around six dams and ferocious waterfalls. That's not easy.

COLIE: What's that marker I saw at the south bank of the Spokane River?

SPOKIE: That's where Old Fort Spokane was built in 1880. U.S. Army personnel were stationed there until 1897. The army came to protect the settlers from the Indians, even though settlers were often moving onto lands reserved for the Indians. Some day I'll tell you about those battles. The Indians won some of them too.

KALLIE: Oh, oh. I hear a thunderous noise! Are we at the ocean?

SPOKIE: No, no. We're coming to Coulee Dam...the biggest dam in the world. That's what made the big lake we've been swimming through. The water backs up behind this dam from Franklin Roosevelt Lake. Some of the water spills over the dam when there is plenty of water to spare. But the real purpose of the dam when it was built in the 1930's was to make electricity.

We've got to be careful and not get sucked into those giant pipes. Or we'd get smashed up in all the machinery that helps make that electricity.

KALLIE and COLIE: Yes, let's be careful. Do they have any fish ladders around here?

SPOKIE: Yes. The engineers who dreamed up these big dams thought they had an answer to everything. They told everyone the dams wouldn't stop fish coming down or back up these waterways. But, I don't know, I'm not so sure. I've heard even the churning water is full of some kind of bubbles that kill lots of salmon.

COLIE: Well, let's get going. Whatever it is, we have to take our chance. We can't disappoint Grandfather Salmon.

KALLIE: Wow, that was a ride. The biggest dam in the world. I wonder if there will be more like this?

And there were. Maybe not as high or wide, but dangerous for fish. The three swam on, swinging north, then west and south to make a giant arc. Another great river flowed into the Columbia. The Okanogan, starting in Canada and flowing steadily south until it joined the Columbia. There, high on the banks was a memorial, Fort Okanogan State Park and Museum. Here visitors could read about the early Indian trails and the trails that followed them when the fur trappers and miners arrived.

KALLIE: Do I hear another dam grinding out the power that "flies through the air on silver wires?" Why, I wonder, do these two-legged creatures want so much electricity?

COLIE: Yep, there's another dam ahead, I do believe. Of all things. It is named Chief Joseph! What a riot, named for an Indian chief the settlers chased all over the Northwest. After he was captured in a battle way over in Montana they sent him off to Oklahoma. They wouldn't let him go back to his home at the Nez Perce, even though he begged.

COLIE: (Cont.) He was buried on my reservation, the Colville, even though he wasn't a Colville. The Colville people honored him. He was one of the greatest Indian warriors in history. He surely fooled some of those American army officers for a long time.

KALLIE: Don't you think it's weird, though, that they would name a dam on these beautiful waters after an Indian hero?

COLIE: History has strange ways of unfolding. Enemies become heroes, and heroes become villians. It all depends on who puts the words down on the paper, I guess.

SPOKIE: Did you see all those apple orchards along the river banks? We must be coming into Chelan country. I've heard some of the best apples, pears and peaches grow in this country. The crystal waters from the Cascade mountains help the trees grow.

KALLIE: I've heard that too, but there isn't as much water this year, is there? I'm wondering if there is going to be enough water to let us over these dams. I surely don't want to go inside another dam. I don't want to become a minced salmon inside a generator. In no way.

Soon the three were facing Wells Dam, just past the Methow River. It had a fish ladder, so the three found their way past this cement giant. A few miles farther, the water falling over Lake Chelan Dam joined into the Columbia River. The three continued south and still another giant awaited them: Rocky Reach Dam.

It was another public power dam and the men who ran it wanted to save all the water stored up behind it. They wanted to save the water to make electricity later in the summer when the water would be even lower and homes, cities and industries would be needing electricity.

KALLIE: I'm really glad the Great White Father back in Washington, D.C. gave orders to let more water over these dams during the month of April, aren't you?

COLIE: Indeed--I guess there was a debate about it for nearly a month. People in state government in Washington, people who are in charge of fish regulations had trouble with these power people too.

SPOKIE: I guess it really is hard to try to please everyone, isn't it? Electricity is important, but fish are an important resource to many, many people too. I surely hope there will be more rain this summer and in the winters ahead. Fish coming back up the rivers are going to have a terribly hard time getting by these dams.

KALLIE: Yes, and the men who own all those apple orchards between Wenatchee and Malaga need water for irrigating their orchards. And, do you taste that terrible chemical coming from those orchards? Oh, I hate pollution. It tastes terrible.

COLIE: Heavens, its been only a few miles, and here's another of those power dams. This one says, Rock Island Dam.

SPOKIE: Whew, this is no picnic. I'm getting dizzy from all these dams.

KALLIE: I heard the steep cliffs we are going through now once were flatland. Men have found strange trees buried in these lava cliffs. They call the trees "ginko," and there is even a museum up on those rocks showing how rare those trees are. Today they are only found in tropical lands on the other side of the Pacific Ocean.

COLIE: Hold on, fellows, here comes another obstacle--Wanapum Dam. Why should they give a dam that name? I heard somewhere that Wanapum meant money.

KALLIE: Don't be silly. You're thinking of "wampum." Wanapum is an Indian word meaning "people of the river." Wanapum Indians used to live along these river banks and cliffs.

SPOKIE: Well, Wanapum or wampum--I'm glad those fish ladders are around this mess of concrete. I only wish they worked as well going down streat as up streat. But, at least we made it.

And the three swam on.

KALLIE: I've heard there are some big, big secrets about this area of the Columbia River now that we are through the Saddle Mountains. Have you fellows heard about the U.S. military reservation and the firing range on the west bank?

COLIE: You bet. I hear Army people come over here several times a year from Fort Lewis to practice war. In fact, there were some caravans of Army jeeps and trucks heading this way a few days ago.

SPOKIE: Hang on, fellows. This is pretty bumpy going through here. Lots of rocks. This is Priest Rapids. There's a reservoir ahead and I guess you know what that means to Fish People, don't you?

KALLIE: Yes, yes. A reservoir warns us of another dam. So here we are. Let's look for those fish ladders and get ourselves around this power house. Someone said these rapids were named by an explorer of the Astoria party in 1811 to honor a Wanapum Indian medicine man. Medicine men weren't priests! What was that crazy Alexander Ross thinking about to call it Priest Rapids?

COLIE: Whatever--we're curving sharply east and north now. And I hear there are alot of secrets around here too. Miles and miles of land that have signs saying, "off limits...Hanford U.S. Atomic Energy." What in the world is that all about?

SPOKIE: Oh, I've heard a little about that. The Spokane Indians have found lots of uranium on their reservation. Uranium is very important in making nuclear energy. It is very dangerous too. Waste materials are buried in miles and miles of this land. That's why no one is supposed to wander around. Two-legged creatures have a lot yet to learn about nuclear reactors and nuclear energy.

COLIE: If it's no secret and so uncertain, why do you suppose the State of Washington has a trout hatchery and a salmon hatchery right where all these waters flow through this land? I wonder, don't you?

SPOKIE: Look at all this water! Three big rivers all coming together: the Yakima, the Snake and the Columbia. And look at all the cities that have sprung up along these waterways. Three of them. Is that why they call it Tri-Cities?

KALLIE: Of course. Tri means three--three rivers and three cities. But, look who's joining us. You look like one of us, friend. Are you a "natural fish?" Are you from some reservation?

YAK: Hi. Yes, I am. I was born on the Yakima Indian reservation. I have come from streams that feed into the Yakima River. I have a strange, strange urge to look for a place called the Pacific Ocean. Do you know where it is?

KALLIE: We're not sure, we're just following this big river. Won"t you join us?

YAK: Thank you. I'd like your company. There are so many hatchery fish all around me. I like you natural fellows. Just call me Yak.

SPOKIE: Yak, where does that Snake River go over there? Any idea?

YAK: Yes. I hear it starts many, many miles from here, almost in Wyoming. It flows across Idaho, curves up into Washington and joins the Columbia River here.

KALLIE: I guess it's a pretty famous river, isn't it?

YAK: Indeed it is. It was the pathway Lewis and Clark followed in 1804-1805. They were the first American explorers out this way. A Shoshoni Indian woman helped the explorers find their way through all those mountains and that is why the park and lake just a way up the Snake River from here are named for Sacajawea.

KALLIE: A lake on a river! There must be another dam.

YAK: Lots of them. The one creating Lake Sacajawea is Ice Harbor Dam. Behind it is another--Lower Monumental Dam. When that was built it covered up one of the most exciting discoveries in man's history--the Marmes dig. These scientists and students from Washington State University didn't begin to find out all the history in that dig before the water from the dam covered it all up. Now they'll never know some of our secrets, right?

KALLIE: Serves them right!

YAK: Those aren't all the dams on that river, though. There are more. Little Goose Dam, Lower Granite Dam and the latest, Asotin Dam. I surely feel sorry for those fish people trying to get down the Snake River to answer Grandfather Salmon's call. Lots of fish used to come without any trouble, all the way from the Nez Perce lands.

SPOKIE: I heard some fish are being flown around those dams on the Snake River because the water is so low this year.

KALLIE: Fish flying? You've got to be kidding!

SPOKIE: No. I heard along the "fish line" that tanks of fish were being lifted into airplanes, maybe even helicopters, and flown somewhere below all these cement obstacles.

COLIE: Sounds like a "fish story" to me. Let's get going. There's too much talking, too much history for me. I want to see what that Pacific Ocean looks like. I want to hear what Grandfather Salmon has to tell us.

KALLIE: How right you are, Colie. But something tells me we haven't seen all these dams yet. All this water that looks like a lake, with big barges and ships on it must mean the river has been dammed up again.

COLIE: Yep...The signs say the State of Oregon is to the left now and the river forms the boundary between Oregon and Washington. These hillsides are called Horse Heaven Hills and just past is the junction of another river, the Walla Walla.

SPOKIE: Not far up that river is a monument marking a famous event in Washington history.

COLIE: Yeah?

SPOKIE: If you'd read your history books you'd learn that a lot of things changed after that certain event. It is called the Whitman Massacre and settlers coming to the west treated Indian people much differently after that event. Of course, people who wrote those history books didn't always stop to ask why those Indians attacked Marcus Whitman but I hear some people are trying to tell both sides of the story today. Did you know measles and a magic bottle had a lot to do with the misunderstanding?

COLIE: You're making it up. Measles and a magic bottle? I don't believe it!

YAK: OK, fellows. See the big dam ahead--this is McNary Dam. Starting here, all these lakes behind the dams, someone once told me, makes 340 miles of water highway...

SPOKIE: Yep...here's another lake; Lake Umatillo. Thank heavens there were fish ladders on that big dam. I don't like fish ladders, even if they do sometimes save my life.

COLIE: Hold your horses, fellows...here's another big one...miles and miles of cement...huge tubes and tunnels...giant machinery...wow, why did they have to have this biggie... John Day Dam.

KALLIE: It's just one dam after another. The lake we are in now is Lake Celilo. Once upon a time it was the most famous fishing grounds on the Columbia. Indians came from all over Oregon and Washington to stand on the rugged rocks and spear the fish as they made their way around these hazards. Now...

COLIE: All I see is a wide stretch of water, maybe a few ripples. Where are the so-called falls?

KALLIE: Under us--they've been covered, I'll bet, by another dam ahead of us.

SPOKIE: Sure enough--here it is--the Dalles Dam. Thank heavens it has some fish ladders. Whoops, glad we made that one.

YAK: I guess this is called Bonneville Pool and nearby, navigation locks were built in the 1930's. They were called the Cascade Locks but they too are covered by water. Once there were highways below us. They too are covered by water.

KALLIE: Well, this does it. Another, a super cement giant to block our path. What's this dam's name?

COLIE: I see by the signs over there that it is Bonneville Dam. A marker along the waterway says this was the first of the multi-public benefit projects built by the U.S. Corps of Engineers. It was built in 1938. When was that?

SPOKIE: Nearly forty years ago, dope. This is 1977.

COLIE: Well, if you'd let me read the marker I'd tell you that the river we have been on, starting with this dam, the Bonneville, has the highest degree of hydroelectric development of any single river in the world: 26 hydroelectric projects producing more than nine million killowatts per year.

KALLIE: I can believe that. With all the dams we've had to face, I hope those two-leggeds like all those millions and millions of killowatts or whatever they turn out. I'm battered and bruised from all those fish ladders. I want some restful swimming.

SPOKIE: This looks more like it, Kallie. See--no more dams, lots more cities, more big ocean freighters, more sports fishermen. But no more dams. I wonder when we'll find the ocean.

The four swam on past the Willammette River past the city of Portland where Federal Court Judge Belloni issued his famous ruling that treaties were still the supreme law of the land and Indian people still had special fishing rights because of the treaties made in the 1850's. On past the Cowlitz and the rugged river banks described by Lewis and Clark, until they began to hear the pounding of surf and the cries of seagulls...on past the rocky Cape Disappointment named by explorers looking for the great river of the west until at last there was no doubt about it, the strong currents and the pulling tides tore at the little fish. But they heard a voice, stronger and stronger, calling them on. It was the voice of:

GRAND-FATHER SALMON: Come, my little ones. You have had a long, long journey. I am proud of you. No matter how difficult the river, no matter the hazards, the dams, the cliffs, the cities and people, you never gave up. You never gave up!

Welcome to our feasting grounds, little ones. Here you can feed. Here you can grow. Here you can learn the secrets of the cycle of life. Here you can get your strength to someday go back to your friends, the Yakima, the Colville, the Spokane, the Kalispel. When you have learned the secrets of the Salmon People you will be strong and ready to share your destiny with theirs.

But come; I have many stories to tell you and warnings of the fishermen, the canneries, people from other shores. Listen carefully and we will survive. We will survive.

E P I L O G U E

Will the four salmon and their friends complete their individual life cycles and make it back to their predestined spawning areas? What hazards will they face while they are maturing in the Pacific Ocean? What other obstacles await them on their journey back up the Columbia River and its tributaries?

Each reader is invited to complete the story as he or she envisions it.

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Subscribe to Indian newspapers, tribal newsletters, or other tribal reports and publications.

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Northwest Indian Fisheries Commission, offices in Olympia, will send current clippings relating to fishing issues.

Washington State Highway Map

The most important sources of information are daily newspapers. Assign students specific topics to clip and be responsible for.

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Fish Run Preservation Fund Asked

WASHINGTON (AP) — Congress is being asked to appropriate $2.78 million which a wildlife official says could save two races of fish from extinction in the Pacific Northwest.

Idaho Fish and Game Director Joseph C. Greenley told a Senate appropriations subcommittee Wednesday the spending proposed by the administration may not be enough to enable the fall run chinook and summer-run chinook salmon to survive.

The panel hears witnesses from New York and California today in its continuing review of water projects.

Greenley, chairman of the Columbia River Fishery Council, urged additional funds for construction of a summer-run chinook hatchery at McCall, Idaho. The proposed budget currently calls only for planning funds for the project.

"If we are unable to construct the McCall hatchery in fiscal year 1978 and other hatcheries in the next two to five years, we may be too late to save these valuable races of fish," Greenley said.

He said millions of salmon and steelhead have died in the last 15 years trying to get over federal dams on the Snake River to reach their spawning grounds.

"Extremely popular and productive fisheries have been completely closed in recent years to protect the imperiled stocks of Snake River fish," Greenley said. "Sport, commercial and Indian fisheries have been severely impacted, not only in the Columbia River Basin but in the Pacific Ocean from California to Alaska."

Congress authorized a program last year to attempt to restore

Regional

lower Snake River fish stocks through creation of federally financed hatcheries, but Greenley said residents in the Pacific Northwest are concerned that the program is not being carried out rapidly enough.

The subcommittee also heard from Lucy Covington, head of the Colville Confederated Tribes of Eastern Washington, who argued that a third power house for Grand Coulee Dam "should be authorized only after ... our ownership interests are recognized."

Earlier, Sen. Warren G. Magnuson, D-Wash., said it appeared that the third powerhouse project would survive review by the Carter administration, which has proposed elimination of a number of water projects on economic or environmental grounds.

A. Jean Shepherd, president of the Brownswood Civic Association, Baytown, Tex., asked the committee to approve a project to help deal with encroaching bay waters. She said the Baytown area has subsided nine feet and is subsiding at the rate of five inches a year.

"As we approach spring tides, we know we will have homes flooded, and we are reminded that national weather records indicate the upper Texas coast is long overdue for a major hurricane," she said.

Cash asked to preserve salmon

3-31-77

WASHINGTON (AP) — Congress is being asked to appropriate $2.78 million, which a wildlife official says could save two races of fish from extinction in the Pacific Northwest.

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Foley hits water spill as destructive policy

3-31-77

SPOKANE (AP) — A plan to save migrating fish by spilling extra water over Northwest dams could hurt loggers, lakes and the area's economy, says Rep. Thomas S. Foley.

"I'm deeply concerned about the impact on logging, water supplies and power supply," said the Washington Democrat, who is chairman of the House Agriculture Committee.

The "save-the-fish" plan was approved several weeks ago at a regional governors' conference in Portland.

Foley said Wednesday he talked to U.S. Army Corps of Engineers Gen. Wesley E. Peel, who makes decisions on lowering reservoir levels to release the water.

"He told me he's working on possible alternatives to the plan to spill 3.6 million acre feet," said Foley. "It's my hope we'll come up with a plan which will minimize the impact of the drawdown."

Recreation on Washington's Lake Roosevelt would be ruined this summer if the proposed low levels went into effect, Foley said. Other lakes affected would be Hungry Horse and Koocanusa in Montana and Dworshak and Pend Oreille in Idaho.

"Hopefully, we can spill water only when the fish are moving, rather than making a spill of a fixed amount of water," Foley said.

The extra water would help migrating salmon and steelhead fingerlings make their way to the sea. The migrating season is in mid-April.

Columbia River

4-1-77

Compromise approved to save fish

PORTLAND, Ore. (AP) – A compromise plan to save millions of young salmon and steelhead in the Columbia River this spring has been agreed upon by state and federal officials in the Northwest.

About two million acre-feet of water will be released from reservoirs in phases during a period of four to six weeks to save up to 90 per cent of 60 million downstream migrating fish from being killed by dam turbines.

After several weeks of discussion, representatives of the governors of Oregon, Idaho and Washington and fishery agencies agreed on the compromise with the Bonneville Power Administration, Army Corps of Engineers and U.S. Bureau of Reclamation.

The release of more than three million acre-feet of water was initially proposed.

As would occur in a heavy snow runoff period, the water will be spilled at Columbia dams to move large numbers of wild and hatchery fish away from turbines.

A key aim will be to get fish through the McNary and John Day pools, where they travel more slowly, said Gordon Green, regional river control chief for the corps.

Washington public utility districts that operate five mid-Columbia dams have refused to spill any water voluntarily. They already are unable to meet all customer power demands due to drought and insufficient water storage, Green said.

Terry Holubetz of the Idaho Department of Fish and Game said fishery agencies have asked the Federal Power Commission to order the districts to cooperate in the fish rescue.

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Utilities nix aid to migrating young fish in Columbia

4-9-77

By ROBERT E. HOTTMAN
INT Staff Writer

A last-ditch effort to stave off destruction of the Columbia River's salmon and steelhead runs may founder in the next few weeks on the water claims of three public utility districts.

The districts operate power-generating dams on the middle Columbia, and they say they plan to ignore appeals from three states and two federal agencies to assist migrating juvenile fish downstream past the barriers. Instead, they say, they plan to send all the young fish through their lethal turbines, a move which could result in 500,000 fewer adult steelhead and salmon for Indian, commercial and sports fishermen in the year these fish return to spawn.

IT HAS, THEY say, come down to the crunch — fish versus electricity. And they will not help the fish unless they are forced.

Two federal agencies, the Army Corps of Engineers and the Bureau of Reclamation, have agreed at the request of the governors of Washington, Oregon and Idaho to spill extra water from their impoundment facilities on the Columbia's headwaters to assist the migrating fish.

The plan was developed by fisheries agencies of the three states. The controlled spills would provide surges of water at power facilities downstream, allowing those facilities to spill it—and the fish it contained—in their turn, rather than channel the fish through the turbines.

But that's not how it will work.

"We have contractual obligations to a number of power purchasers who have told us they do not wish to see water spilled and the energy lost," said Larry Peterson, manager of the Grant County Public Utility District, which operates Priest Rapids and Wanapum Dams on the Columbia.

HIS CUSTOMERS have taken the hard line, he said, "because of the critical period we're in and the even more critical period we're headed toward in respect to energy in the Northwest."

The effect on the river system's already depleted fish runs could be severe.

Biologists estimate that 15 to 30 per cent of the young fish are killed at each dam where they are forced through the turbines, according to the Northwest Resource Information Center, Inc., a nonprofit group funded by the Pacific Northwest Regional Commission.

During the low flows of 1973, for example, more than 96 per cent of the young salmon and steelhead emigrating from the Snake River Basin were killed attempting to pass seven mainstem dams on the lower Snake and Columbia Rivers, the center said.

DAMS ALREADY have exterminated many major upriver runs, it said, and all remaining runs have been reduced to critically low levels by chronic juvenile and adult mortalities at the dams.

"Most analysts agree extremely high juvenile mortalities this spring would be a major setback to programs under way to reverse the declines," the center said, "and could be the final straw for some once-productive runs now very close to, perhaps already beyond, the point of no return."

The proposed spillage which the utility districts refuse to divert already has been scaled back three times.

After the scope of this year's drought-caused water shortage became apparent, state biologists modified their original minimum-flow recommendations. This resulted in a request by the three governors last month for flows of 200,000 cubic feet per second in the Columbia below its confluence with the Snake, and the spilling of about 30 per cent of the flow at each dam each night for about three weeks during the peak of migration—usually the last week in April and the first two weeks in May.

Fishery biologists estimated this ultimately would result in the loss of about half a million more adult steelhead and salmon for fish harvesters than would the minimum flows recommended earlier. However, it would provide half a million more than would be available for harvest without any spills at all.

THE CORPS of Engineers and the Bureau of Reclamation came back with yet another modification, agreeing to provide flows of 180,000 cubic feet per second in the lower Columbia. However, their plan calls for spilling only when fish actually are ready to pass the barriers, and would result in extra flows for an additional one or two weeks.

Terry Holubetz, an Idaho Fish and Game Department biologist who played a key role in the negotiations, characterized it as a good plan.

"I think it's even better than what we were talking about before," he said, "because we've got a longer time frame. This gives us the ability to make the very most efficient use of the water we have to work with.

But the plan would be negated by a utility district refusal to participate.

"We have contractual commitments for the output of our project which have to be considered in making any commitment for spilling the water," said Fred Lieberg, manager of the Douglas County Public Utility District, which operates Wells Dam.

"OUR CONTRACTUAL commitments are to...primarily five other utilities. We have indications from some of these utilities that they do not desire to spill.

"The fact is they need the power," said Lieberg, "and they don't like to see the water spilled when they need the power."

The state fisheries agencies have requested the Federal Power Commission, which licenses utility district dams, to require the districts to spill the water provided for that purpose. Lieberg said his district "would want to comply with any legally enforceable directives."

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Latter Winning In Fish Vs. Electricity Battle

TACOMA (AP) — Three public utility districts which operate dams on the Columbia River say that unless forced to, they won't go along with plans to spill water over their dams in order to save as many as one million harvestable adult salmon and steelhead.

The PUDs, in Washington's Chelan, Douglas and Grant counties, say they want the water used only to generate electricity. They say they plan to ignore appeals from three states and two federal agencies to assist migrating juvenile fish downstream past the barriers. They intend to send all the young fish through their turbines.

It's simply fish versus electricity, the utilities say, and they're opting for the power.

The fisheries departments of three Northwest states have asked the Federal Power Commission, which licenses utility district dams, to require the districts to spill the water provided for that purpose. However, Howard Elmore, manager of the Chelan County Public Utility District, expressed doubt that the FPC could act in time to save the fish in this year's migration.

The peak of migration usually is in the last week of April and the first two weeks of May.

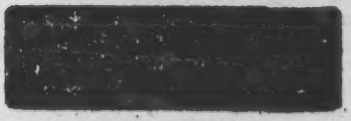
The Army Corps of Engineers and the Bureau of Reclamation had agreed at the request of the governors of Washington, Oregon and Idaho to spill extra water on the Columbia's headwaters to assist the migrating fish. The controlled spills would provide surges of water at power facilities downstream, allowing those facilities to spill it and the fish, rather than channel the fish through the turbines.

After the scope of this year's drought became apparent, biologists modified their original minimum flow recommendations. The scaled-down spillage would result in 500,000 fewer adult fish being available for harvest than under the original minimum flow recommendations, but would mean a half-million more fish available than would be the case without any spills at all.

Only a small percentage of the fish that go to sea actually survive to be harvested.

The three utility districts said no.

"We have contractual obligations to a number of power purchasers who have told us they do not wish to see water spilled and



the energy lost," said Larry Peterson, manager of the Grant County Public District, which operates the Priest Rapids and Wanapum dams.

Contractual obligations also were cited by the Douglas County and Chelan County PUDs in their refusal to go along with the spill.

Peterson said the utility's customers have taken that stance "because of the critical period we're in and the even more critical period we're headed toward in respect to energy in the Northwest."

Biologists estimate that 15 to 30 per cent of the young fish forced through each turbine are killed. During the low flows of 1973, for example, more than 95 per cent of the fish emigrating from the Snake River Basin were killed trying to pass seven dams.

"Most analysts agree extremely high juvenile mortalities this spring would be a major setback to programs under way to reverse the declines (in fish runs)," the Northwest Resource Information Center says, "and could be the final straw for some once-productive runs now very close to, perhaps already beyond, the point of no return."

The Corps of Engineers and Bureau of Reclamation have come up with another modification which would have called for spillage only when fish actually were ready to pass the barriers.

"I think it's even better than what we were talking about before," said Terry Holubetz, an Idaho Fish and Game Department biologist, "because we've got a longer time frame. This gives us the ability to make the very most efficient use of the water we have to work with."

Chelan County's Elmore said his PUD would like to cooperate, but needs help itself.

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FPC staff pondering request for fish-saving spills

By ROBERT H. MOTTRAM
TNT Staff Writer

The Federal Power Commission is looking into statements by public utility district managers that they will not aid the downstream migration of fish on the Columbia River, an FPC spokesman said today.

He added that the FPC may try to require such aid if necessary.

The Columbia River Fishery Council, representing Washington, Oregon and Idaho, wrote to the FPC last week, asking it to take whatever action was necessary to ensure that water is spilled at public utility district dams on the Columbia in volumes sufficient to allow successful downstream migration.

"The letter has circulated here," FPC spokesman Stephen Siegel said in Washington, D.C., today, "and I believe it has been seen by the necessary people who should see it, and that people are aware of the emergency nature of the request."

THE FISHERY COUNCIL had sought federal help after managers of the Grant, Chelan and Douglas County public utility districts said that, because of drought-caused power shortages, they would not spill water being provided for that purpose from Corps of Engineers and Bureau of Reclamation impoundments upstream.

They planned instead, they said, to channel the water through their power-generating turbines, a move that could kill so many fish that it could result in 500,000 fewer adult salmon and steelhead returning to the Columbia in the years these runs will spawn.

The utility districts said they have contractual obligations for the power that would be lost by spillage and therefore they would not spill the water unless forced to.

Howard Elmore, manager of the Chelan County Public Utility District, said it was unlikely the FPC could impose a spillage order in time for the fish migration, which is expected to peak late this month and early next, because of public hearing requirements and other factors involved.

Siegel acknowledged that the public utility districts could place administrative roadblocks in the FPC's path if they wished to.

"If the commission orders somebody to do something, they have a right to file a reply and ask for a hearing," Siegel admitted. "Therefore, if something is going to happen out there, it is going to have to be something of an unusual happening."

Siegel said the problem was under "very serious and intensive study by the staff" in Washington, D.C.

"The goal is to present the full commission, at its meeting next week, with a proposal," he said. "But that doesn't mean the commission will hear it."

The commission meets every Tuesday afternoon to consider electric power matters.

"THE STAFF FEELS the commission needs to take it up by April 19," Siegel said, "because the fish run will be starting then."

In Olympia, meanwhile, Senate Natural Resources Chairman Lowell Peterson urged that Columbia River fish runs not be sacrificed for power production.

"Proposals to curtail water flows over the Columbia River dams should be rejected and fish runs protected," he said. "To suggest that we sacrifice Columbia River fish runs in the interest of . . . hungry power interests is asinine, to say the least."

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Utilities May Save Salmon After All

4-13-77

By FRED BRACK

A complex plan to save salmon and steelhead runs originating in central Washington from being decimated by the drought still may go forward.

The plan was jeopardized late last week when three public utility districts said they wouldn't cooperate.

But Don Hodel, administrator of the Bonneville Power Administration, one of the agencies that developed the plan, said yesterday afternoon: "I still believe that when the smoke clears, (the utility districts) will participate."

The plan was carefully worked out through several weeks of negotiations among the myriad of Northwest federal and state agencies involved with water, power and fisheries management.

But late last week the Chelan, Douglas and Grant county public utility districts (PUDs) made it plain they would not spill water over the five dams they operate on the mid-Columbia River for the benefit of the fish migrating downstream.

The PUDs said they were obligated by their contracts with customers, especially in a year of water scarcity, to use every drop available to generate power.

The PUDs, in letters to the U.S. Army Corps of Engineers last week, had said they would spill water if the BPA made up the power loss or if their customers agreed to bear the loss and the Federal Power Commission, under whose authority they operate the dams, ordered the PUDs to spill the water.

The BPA said the entire region is suffering the drought and there is no surplus power available to make up the loss.

And the PUDs told The Post-Intelligencer this week their customers said they were unwilling to bear the loss.

But Hodel said he believed the PUDs had been talking to their customers at the operating level and not at the policy-making level.

The PUDs' principal customers are four private utilities — Puget Sound Power and Light Co., Portland General Electric Co., Washington Power Co., and Pacific Power and Light Co.

Hodel said the chief executives of Portland General and Pacific Power had agreed the water must be spilled. Hodel said he would contact the executives of the PUD's other customers he was certain they would go along.

Meanwhile, the Army Corps and the Columbia Fishery Council, a new organization of federal and Northwest state fish agencies, have asked the FPC to order the PUDs to cooperate with the plan.

The plan calls for the U.S. Bureau of Reclamation to release enough water from its storage reservoirs above the five dams to create an artificial spring freshet in a year when a natural freshet would not occur because of the drought.

The size and duration of the freshet was pared to the bare minimum, fisheries managers say. It will, they hope, provide enough current to keep the yearling salmon and steelhead, or "smolts," moving out to sea on schedule rather than remaining behind dams.

Fish-loss testimony completed

4-13-77

The Washington Fisheries Department has completed its testimony on liability, and probably will complete its damage testimony by the end of next week in its fish-loss case against power producers, a spokesman reported yesterday.

The department is seeking compensation for about a million salmon fry which were killed in April 1976 when water levels reached a critically low point below Priest Rapids Dam on the Columbia River. The department contends the Washington Public Power Supply System (WPPSS) caused the loss when it failed to return the river to its proper level after conducting tests related to nuclear power plants at Hanford.

The WPPSS, a coalition of public utilities organized to develop power-production facilities, has denied full responsibility for the fish-kill.

Hearings before the state Energy Facility Site Evaluation Council began March 8 in Olympia, and continue three days a week. Their purpose is to determine whether the fish loss was caused by power project construction or operation, what the extent of the fish loss was, and what the WPPSS must do to provide replacement or compensation for the loss.

Dennis Reynolds, an assistant state attorney general representing the Fisheries Department in the hearings, estimated WPPSS testimony would be completed by mid-May, and that the hearing examiner would arrive at a proposed decision by early June.

However, the examiner's proposed decision will be only a recommendation to the Site Evaluation Council board, Reynolds said. A decision by the board would be expected sometime this summer.

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Young fish may yet bypass turbines

4-13-77

By ROBERT M. MOTTRAM
TNT Staff Writer

Three mid-Columbia River public utility districts may reverse their positions and assist young salmon and steelhead past their lethal power turbines after all, The News Tribune has learned.

The reversal may result from pressure brought on the utility districts by a variety of federal, state and private agencies, including some of the districts' own major customers.

Managers of the Grant, Chelan and Douglas County public utility districts had told The News Tribune last week U that, because of the drought-caused power scarcity, they would not spill water being provided for that purpose from Corps of Engineers and Bureau of Reclamation impoundments upstream. Instead, they said, they planned to send the water through their turbines, a move that could nearly wipe out the downstream fish runs late this month and early next.

STATE AND FEDERAL agencies have appealed to the Federal Power Commission, asking it to order the utility districts to spill the water provided for that purpose. And Don Hodel, administrator of the Bonneville Power Administration, is meeting with utility district managers and their major customers in hope of convincing them to spill the water and the migrating fish voluntarily.

Top executives of two of the major customers, Portland General Electric Co. and Pacific Power & Light Co. of Yakima, support the fish-saving plan, the BPA reports, and Hodel is continuing efforts to contact executives of Puget Sound Power & Light Co. and Washington Power Co.

"In essence they agree with Hodel that it is just inconceivable that, at the policy-making level, any of the public utility districts or customers could . . . take the position of jeopardizing an entire fish run to save some revenues," said Dan Schausten, Hodel's assistant. "The reading he got from those he talked to was that it would just put the utilities in an untenable position and that the utilities will just have to accept some loss."

SCHAUSTEN SAID Hodel hoped to meet with two of the utility district managers today.

"They feel their backs are against the wall," he said. "It's a problem of having to get assurance from their customers that they'll cooperate on this thing. That's what's in the mill right now, and Hodel is very hopeful we can work this thing out amicably in the next few days.

"The adamant, 'no-we-won't-go-along' attitude has really been pretty much at the operating level" of the utility districts, Schausten said. "The guys who operate these facilities, their job is to wring every kilowatt they can out of those plants.

"Maybe the word just hasn't trickled down to them yet."

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Fish transport idea runs out of planning time

4-15-77

A scheme to save at least 1 million steelhead and salmon fingerlings by carrying them down the Columbia River in barges has run aground, say spokesmen for two federal agencies.

The plan called for trucking the fingerlings from hatcheries in the Wenatchee area to North Richland, where they would be dumped into tubs aboard barges and taken below Bonneville Dam, The Associated Press has reported.

There was not enough time to coordinate the operation with all the agencies involved, said Mary Thomas, spokeswoman for the Army Corps of Engineers in Walla Walla, but she said the plan may be revived in June.

Save-the-fish campaign draws Andrus' help

4-13-77

PORTLAND (AP) — Interior Secretary Cecil Andrus will urge three mid-Columbia public utility districts to cooperate in a program to save migrating salmon and steelhead, the head of the Bonneville Power Administration said today.

BPA Administrator Don Hodel said Andrus will ask the chairman of the Federal Power Commission (FPC) to order the three districts to comply with the plan to release water for the downstream migration of the fish along the Columbia River during the next several weeks.

"We believe the Federal Power Commission has authority to enter an enforceable order . . . the conversations I have had would indicate they would be very much inclined to do so," Hodel told a news conference.

He said the FPC was expected to discuss the issue either at its regular meeting next Tuesday or at a special meeting next Friday.

If the three districts refuse to cooperate, the Bonneville Power Administration would join other interests in seeking replacement of the management of those districts, Hodel said.

PUDs Ordered To Spill Water For Fish Runs

4-20-77

Gannett News Service

WASHINGTON — Three eastern Washington public utility districts were ordered by the Federal Power Commission Tuesday to spill enough water over four Columbia and Snake River dams to save up to a million adult salmon and steelhead.

The order was adopted by the FPC without debate, despite warnings by the districts (PUDs) in Chelan, Grant and Douglas counties that it could intensify electric power shortages this summer by lowering stream flows.

Hells Canyon and Priest Rapids dams were named, but the other two involved were not listed by the FPC. The order is for a four-to-five-week period.

The order follows a temporary order issued by the FPC two weeks ago which allowed Idaho Power to conserve spillage from the Snake River's Brownlee Reservoir. Recreational boating tour companies complained that the resulting low river flows would hurt their business, but the FPC did specify that enough water must be spilled to maintain fish runs.

Lack of spillage could force the fish to swim through the dams' electric generating turbines, which would kill at least 15 per cent of the fish at each dam.

The initial decision by the PUDs to limit water flows to conserve water for power generation was criticized by Washington State legislators and the state's acting director of fisheries.

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FPC orders Columbia spills to save fish

4-20-77

By ROBERT H. MOTTRAM
TNT Staff Writer.

The Federal Power Commission has ordered three mid-Columbia River public utility districts to spill enough water past their dams to save millions of migrating young fish, and the utility districts have said they will comply.

The order, issued yesterday in Washington, D.C., ended nearly two weeks of growing controversy. The utility districts had said they would refuse to spill the water, which was being provided for that purpose from federal impoundments upstream, because they couldn't afford to "waste" it in this year of drought-induced power shortages.

The utility districts said they were bound by contracts to provide power to their customers. And they declared they would send the water through their power-generating turbines, a move that virtually could have wiped out some of the salmon and steelhead runs.

State and federal agencies from around the Northwest appealed to the Federal Power Commission, the only agency with authority over the manner in which the dams are operated. Yesterday, the FPC ordered the districts to release the water, creating artificial spring freshets during the next five weeks that will aid the young fish in reaching the sea.

"We intend to comply with the order," said Fred Lieberg, manager of the Douglas County Public Utility District. "Our position all along has been that we would like to go along with the program and spill the water. But we have felt quite strongly that we should be reimbursed by the federal system for the power we lose when we spill it."

Lieberg said the federal system will be generating excess power with the water the PUD dams will be spilling, marketing the excess outside the Pacific Northwest. That power will originate at the federal Grand Coulee and Chief Joseph Dams, upstream from the PUD facilities, Lieberg said, where no fish-passage facilities are located.

Howard Elmore, manager of the Chelan County Public Utility District, said his district's major customers had agreed not to protest the order.

And Larry Peterson, manager of the Grant County Public Utility District, said his district also would cooperate in the program.

The costs of protecting the 16 million to 17 million young fish expected to be migrating down the Columbia will have to be borne by power purchasers, especially Northwest utilities, Lieberg said.

The total cost to customers in Douglas County, plus Puget Sound Power & Light, Pacific Power & Light, Portland General Electric Co., Washington Water Power Co. and the Okanogan County PUD, all of which buy power from the Douglas County PUD, will be about $470,000, he said.

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Seattle Post-Intelligencer, Wed., April 20, 1977

"The Pacific Northwest is more than kilowatts — it is people and natural resources which must be considered above any narrow or specialized interest . . ."

The Fish Win One

By FRED BRACK

The Federal Power Commission ordered three central Washington public utility districts yesterday to spill water over their dams as part of a plan to save salmon and steelhead runs this spring despite the drought.

The three PUDs — Chelan, Douglas and Grant counties — said they would comply with the order and not contest it in court.

The commission acted unanimously at its regular weekly meeting in Washington, D.C. following requests for the order by Secretary of the Interior Cecil Andrus, the U.S. Army Corps of Engineers and the Columbia River Fishery Council, which represents state and federal fish agencies in the Northwest.

Andrus praised the commission for its "statesmanship," saying, "Salmon are a renewable resource which will fail us in a few years unless we give them a chance for self-renewal. The Pacific Northwest is more than kilowatts — it is people and natural resources which must be considered above any narrow or specialized interest . . ."

Andrus referred to the PUDs' insistence 10 days ago that they would not spill water over their five mid-Columbia River dams because the water was needed to generate power in a year when the drought has curtailed hydroelectric potential throughout the Northwest.

The PUDs had left the door open to the power commission's order, however, by saying they would spill if the commission ordered them.

The spillage will occur during the next several weeks as fisheries managers monitor the downstream migration of an estimated 16 million salmon and 200,000 steelhead smolts that hatched in the mid-Columbia and are now a year old and ready to go to sea.

Although fisheries managers expect no more than 16 or 17 per cent of the smolts to survive to reach the sea because of low stream flows — far less than the 30 to 50 per cent that survive in a normal year — they say that survival rate should at least insure the perpetuation of the runs.

The plan to save the fish involves releasing water from federal reservoirs above the PUDs' dams to produce an artificial freshet, moving the smolts along and providing water for spillage when the smolts are ready to pass a dam.

Editorial Comments

The Fish Win One

4.22.77

The fish did win one for a change Tuesday when the Federal Power Commission ordered three Columbia River public utility districts to spill water over their dams to allow small salmon and steelhead to move to the sea and so save the runs from disaster and in the case of some strains of fish, from extinction.

In a drought year, when water means desperately needed electricity, it's easy to understand the reluctance of Chelan, Douglas and Grant Counties PUDs to spill the water in a way that would not generate kilowatts.

But the salmon and steelhead represent larger interests, including the public interest, which cannot be dictated by small local authorities.

The Federal Power Commission deserves praise for recognizing where the public interest lies. So do the state and federal agencies which put together a plan for an artificial freshet to move the small fish along. And particular praise belongs to Secretary of the Interior Cecil Andrus, who when he learned of the problem, immediately went to work to tell the Federal Power Commission the order should be issued.

4.22.77

Water Spill Assailed

OLYMPIA — (AP) — Spilling water over Columbia River dams to save fish runs will cost farmers, timbermen and businesses millions of dollars, a parade of witnesses warned yesterday at a Senate Natural Resources hearing here.

Puget Sound Power & Light Co., the largest single user of power produced by five mid-Columbia River dams, announced it would ask the federal government to replace power which will be lost when about two million acre-feet of water are spilled next month.

The spill project, approved by Gov. Dixy Lee Ray and the federal government, also was given the go-ahead this week by the Federal Power Commission.

The "drawdown" in water from Lake Roosevelt upriver from the major dams could save between 300,000 and 600,000 fish valued at up to $12.8 million, Acting State Fisheries Director Frank Haw said. The water level is low due to the region's drought.

Earlier the Grant, Douglas and Chelan public utility districts had said they would not spill the large volumes of water needed to help migrating fish survive. The FPC has ordered the project to go ahead.

But federal agents said they are quietly negotiating with Canada to purchase water to replace the water in Lake Roosevelt above Grand Coulee Dam which will be involved in the spill.

Vic Jacobsen a business leader in Omak, said the spill program could mean a loss of $7.5 million to the timber and related industries in the region above the Columbia River dams. The businesses depend on water for manufacturing and for transportation, he said.

Another witness said farmers and tourism-oriented businesses may lose another $2.5 million.

Sen. Bruce Wilson, D-Omak, said the "drawdown will cause severe hardship, with our people bearing a disproportionate share of the cost of saving the fish."

Water-spillage plan opposed at hearing

4.22.77

OLYMPIA (AP) — Spilling huge volumes of water over Columbia River dams to save fish runs will cost millions of dollars in electricity loss and damage to farming, lumbering and other businesses, a parade of witnesses warned yesterday at a special hearing.

And Puget Sound Power & Light Co., the largest single user of power produced by five mid-Columbia River dams, says it will ask the federal government to replace power which will be lost when about two million acre-feet of water are spilled next month.

The spill project, approved by Gov. Dixy Lee Ray and the federal government, also was given the go-ahead this week by the Federal Power Commission.

The "drawdown" in water from Lake Roosevelt upriver from the major dams is designed to save between 300,000 and 600,000 fish valued at up to $12.8 million.

Earlier, the Grant, Douglas and Chelan public utility districts had said they would not spill the large volumes of water needed to help migrating fish survive. The water level is low due to the region's drought.

The utilities defended that point of view at yesterday's hearing called by the Senate Natural Energy and Natural Resources committees. The U.S. Army Corps of Engineers and the Fisheries Department defended the spill program.

The exchange was moot, since the FPC has ordered the project to proceed.

One new development, however, was the word from federal agents that they are quietly negotiating with Canada for purchase of water to replace the water in Lake Roosevelt above Grand Coulee Dam which will be involved in the spill.

Fisheries Director Frank Haw and federal officials said the drought-stricken region likely will receive funds to help buy water from British Columbia. Negotiations are under way, they said.

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4-28-77

Migrating Fish Delayed

More [illegible] and trout fingerlings are moving [illegible] Columbia River system, but about [illegible] because of the low flows. [illegible] trucked [illegible] Dalles Dam, [illegible] Grande [illegible] ville [illegible] John [illegible] may cause fish to change [illegible] condition to a more mature form before they reach the ocean. "I don't know how much importance to attach to this yet," he said.

Fish-wildlife leader wants Columbia water-use agency

4-28-77

PORTLAND — The regional director of the U.S. Fish and Wildlife Service has called for establishment of a Columbia River Basin water management agency with the authority to allocate water to users.

Regional Director R. Kahler Martinson of Portland said his proposal supported one made to a U.S. Senate subcommittee this month by Maj. Gen. Wesley Peel, North Pacific Division engineer for the Corps of Engineers, calling for an authoritative body which would represent the interests of all water-users.

As with most water in the West, Columbia Basin water is oversubscribed, said competition for its use is intense, Martinson said.

"The recent refusal of the mid-Columbia Public Utility Districts to spill water to preserve salmon runs is but one example of single-purpose users refusing to consider other needs in the allocation of scarce water," he said. "We desperately need a water policy and a process with which to implement it."

THE UTILITY DISTRICT refusal was countered earlier this month when the Federal Power Commission ordered spillage to protect the fish. However, Martinson said the Columbia Basin still needs a body with authority to pre-empt waters rights when necessary, while compensating those preempted, to modify water-project operations to make available emergency water when needed, and to establish water-use priorities.

"The users of water—power, agriculture, navigation, recreation and fish and wildlife—could present their needs to this body in an open public forum," Martinson said. "They could then make water allocation decisions to truly represent a multiple-use policy, giving fair consideration to all needs and making the necessary trade-offs."

Martinson also urged consideration of an Idaho Fish and Game Department proposal to establish storage reservoirs in the basin to provide minimum river flows for anadromous fish, and adherence to a 1973 National Water Commission report recommending a shift in emphasis from water development to preservation and enhancement of water quality.

4-30-77

Salmon Runs Projected

A Columbia River salmon run of 160,000 fish is projected by staffs of the Washington Department of Fisheries and the Oregon Department of Fish and Wildlife. They said that would provide 80,000 harvestable fish and recommended opening a commercial fishing season above Bonneville Dam beginning May 2 and below the dam opening May 8.

The projections estimated a catch of 24,000 fish by treaty Indians, 36,000 fish by non-treaty commercial fishermen and 15,000-20,000 by sports fishermen.

4-30-77

Bumpy Ride for Fish

Some eight million fingerling salmon will have a bumpy ride to the Pacific because of the drought this year. Some of the fingerlings will be scooped up and put on a barge; others will go by truck.

The man-made conveyances for the salmon are part of a plan by the Army Corps of Engineers to save the lives of young salmon that might die going over the dams on the Snake and Columbia Rivers.

The rivers are running at about half their normal volume and most of the flow is being directed through massive water turbines to generate electricity. There isn't enough water to safely carry the salmon over the turbines, the corps said.

The News Tribune Tacoma, Sun., May 1, 1977

Columbia dams to spill precious water for fish

134

By ROBERT H. MOTTRAM
TNT Staff Writer

Fishery biologists will be stationed at every dam on the middle and lower Columbia River in the next few days as the government cranks up a major, interagency effort to save threatened runs of salmon and steelhead.

The biologists will serve as the eyes of a unique bureaucratic creature that will manipulate water flows in order to provide artificial spring freshets aimed at assisting young fish downstream.

The creature, like Frankenstein, was created from an assortment of parts, gleaned from a variety of sources—arms and hands from the operators of federal and county dams; brain from the Army Corps of Engineers; nervous system from an interagency teletype network; and eyes from the Washington Department of Fisheries, the National Marine Fisheries Service and the public utility districts of Grant, Douglas and Chelan Counties.

Unlike Frankenstein, however, this creature will be no monster. Rather, it may be savior of a threatened fisheries resource.

THE CREATURE WAS created after the Federal Power Commission directed public utility districts to spill water being provided from federal impoundments uptream to assist juvenile salmon and steelhead in reaching the sea. Originally, the three utility districts had refused to spill, saying they could not afford to "waste" water that way in this drought-stricken year.

They said instead that they would channel all the water—and the fish—through their lethal turbines.

The FPC ordered the spillage, however, after appeals from state and federal agencies which said failure to do so would threaten the lives of hundreds of thousands of tiny fish; even the very existence of some of the runs.

Now, the spillage is about to begin. The "brain" of the operation will be David M. Rockwood of Portland, chief of the Corps of Engineers' branch of water control, who will have overall responsibility for the fish-flow operation throughout the Columbia Basin.

In order to aid the fish with a minimum amount of spillage, the water will be shunted over a spillway only when fingerlings have congregated in sufficient concentration near a dam in preparation for passage.

FISHERIES BIOLOGISTS ad the dams, serving as the "eyes," will alert Rockwood when a suitable number of fish is ready to pass. He will use the Columbia Basin teletype system to instruct the operators of a project to spill a specified amount of water at a specified time, and the operators—theoretically—will do so.

The system depends upon cooperation.

"This is a coordinated and cooperative arrangement," Rockwood said. "No one has the authority to do this."

Fisheries biologists originally had proposed a spillage program involving about 8 million acre-feet of water, Rockwood said. That later was reduced to 4 million, because of water scarcity this year, he said, and now the agencies hope to be able to get the fish to sea with a loss of only about 2 million acre-feet.

But there still will be adverse impacts on other water-users, he said, particularly producers of power.

"This additional flow means there will be power generated in excess of the Pacific Northwest commitment," said Rockwood. "The Bonneville Power Administration is attempting to negotiate with California for sending additional power there at this time, but that hasn't been firmed up yet."

THE AIM WOULD be to have California power producers ship some of their power back to the Pacific Northwest later, when that power is needed here.

The mid-Columbia public utility districts are trying to make similar arrangements of their own, Rockwood said.

The fish-passage operation will occur in three phases, he explained. The first phase is to get the tiny fish into the Columbia from the tributaries where they were hatched, such as the Wenatchee and Methow Rivers, and to get them past the public utility district dams on the middle reaches of the Columbia by manipulating releases of water from impoundments behind the federal Chief Joseph and Grand Coulee Dams.

Phase 2 will be to provide enough additional water to assist the fish through the massive McNary and John Day Reservoirs, farther downstream.

"The flow of water there is slower than it was under natural conditions," Rockwood said of the giant lakes, "and they become delayed. It's necessary to get them down faster, and to keep them oriented properly going down, and that requires increased flows in the Columbia below the Snake."

THOSE FLOWS WILL come from releases from both the upper Columbia and from Idaho's Dworshak Dam on the Snake.

"The third phase is to get them down through The Dalles and Bonneville," Rockwood said. "That doesn't require as much flow, but still more than the regular flow."

Rockwood said the spills will be made at night, because that is the time when the young fish normally are on the move, and probably will continue, intermittently, through May. Those at the public utility district projects will be on the order of 8,000 to 10,000 second-feet.

"There will be a modest increase in flows," he said, "not a wave of water. But it does mean flows will increase as much as 30 to 50 per cent in the mid-Columbia reach at these particular times."

The entire fish-flow manipulation is being geared primarily for Columbia River fish, Rockwood said. Snake River fish are being handled in a different way—by trapping and hauling.

They screen them out at Lower Granite and Little Goose Dams (on the Snake River)," Rockwood said. "Then they transport them by truck or barge to below Bonneville Dam (on the Columbia). It's a very effective way to get fish through, and a much more efficient way in terms of use of water."

It cannot be done on the Columbia River, he said, because the dams there lack the equipment to screen the fish out.

The fish-spill program will not affect operation of Columbia Basin irrigation districts, Rockwood said, nor will it affect navigation.

But the program will treat the mid-Columbia public utility districts a little more harshly.

"It represents," said Rockwood, "a power loss which is significant."

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International Implications

Fishery management speed held essential

The News Tribune

Section B

Sports

Television-radio

Classified Ads

Financial news

Tacoma, Tues., May 3, 1977

By ROBERT H. MOTTRAM
TNT Staff Writer

PORTLAND — The Pacific Fishery Management Council created a subcommittee yesterday to seek out ways to reduce the time necessary to implement new fishery-management plans.

The action came at the urging of council member James Crutchfield, of the department of economics faculty at the University of Washington, who said delays in the current system result in "just damn foolishness."

Under the 200-mile limit law, which created the regional fishery management council, it takes more than a year to move a plan through the formulation and review stages. That means a fishing season will go by before the impact of a new plan can be felt.

"Yet, we're faced with a situation in which there can be court decisions, changes in state law, changes in agreements with the Canadians, any of which — or others, in combinations — could necessitate nearly a complete rewriting of the regulations year by year," Crutchfield said.

THE MAIN BUSINESS of the two-day meeting was to come today, however, when the 13-member council began a review of its 1977 salmon-management plan. The review was suggested by U.S. Commerce Secretary Juanita Kreps, who approved the council's salmon-management proposal late last month but returned it to that body with a letter saying it did not satisfy her completely.

She asked the council to take another look at the plan to determine whether special rights of Washington coastal Indians should be recognized in it; whether a longer Washington troll season would be a better option than the one that was adopted; and whether Washington's offshore recreational fishery should be made to share the required reduction in ocean catch.

The offshore reduction has been deemed necessary in order to provide a larger share of the fish for Indians and non-Indian commercial fishermen operating farther inshore.

Some council member have indicated, informally, a willingness to consider lengthening the commercial troll season, possibly offsetting that action by boosting the minimum size limit of Chinook salmon a couple of inches.

However, some members said they expected a hot dispute over a question of possible sports-fishing cutbacks.

OTHER BUSINESS on today's agenda included a subcommittee meeting of a delegation of Washington Indians, led by John H. Ides, chairman of the Makah tribal council, to discuss Makah treaty claims to an ocean fishery.

Ides said he was seeking to avoid possible interference with his tribe's management of its own high-seas fishery for salmon, halibut and other species, which, he said, are guaranteed by the treaty of 1855.

He said he also was seeking council assistance on a boundary matter.

Three areas from which the tribe takes salmon and bottomfish now lie in the Canadian fishing zone as a result of the United States' 200-mile law, Ides said.

"We want our rights to fish there guaranteed," he said.

TODAY'S AGENDA also included consideration by the council of an application by the Soviet Union for a permit to allow a Soviet vessel to receive fish from U.S. fishermen.

The Soviet vessel would be operated by a joint venture, incorporated in Washington State last year, known as the U.S.-U.S.S.R. Marine Resources Co.

The proposal calls for the harvesting of pollock and hake by U.S. citizens, aboard their own vessels, with the fish counting against the U.S. fishermen's allocation for those species under the new 200-mile limit.

The fish would be processed aboard the Soviet ship, and sold wherever the greatest profit could be made.

A decision on the application rests with the U.S. State Department, said Wally Pereyra of Seattle, spokesman for the joint venture. However, the fishery management council will be asked for a recommendation.

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5-3-77

Young Salmon Keep Date

The fish finally arrived at Lower Granite Dam over the weekend to catch their barge for a ride down the river.

The Army Corps of Engineers said 90,000 young salmon were trapped Sunday at the dam on the Snake River 30 miles downstream from Clarkston, Asotin County.

About 10,000 young salmon were flown from the dam to the Pacific Ocean Friday. Trucking of many of the others began Sunday and barging of more was to start yesterday.

The fish are being transported from the Snake River to the sea to avoid losses at Snake and Columbia river dams, where low water threatens to carry large numbers of the fish through power turbines.

5-3-77

Fish perish as irrigators lower river

WALLA WALLA (AP) — The Walla Walla River, pumped low to irrigate crops, was the scene of a massive fish kill last weekend, the state Ecology Department says.

Thousands of fish died when the water became too shallow for them to survive, said Phillip H. Williams, water quality specialist for the agency.

"There were ditches along the river in spots where you could wade knee-deep in dead fish," he said Monday. "It was a pretty grim scene.

"This is the first major fish kill we've been informed of this year," said Williams. "But because of the drought, we're afraid there may be several more.

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Salmon-hauling Job Will Begin

5-5-77

Two barges will begin today the job of hauling 650,000 juvenile salmon and steelhead past dams on the Snake and Columbia Rivers.

It's the first run on a project by which the Army Corps of Engineers hopes to save up to eight million fish that would otherwise perish in dam turbines due to low water levels caused by the 1977 drought.

The Army Corps of Engineers' Operation Fish Run will collect the fish at Lower Granite Dam and the Dworshak National Fish Hatchery on the Snake, and after a 35-hour trip release salmon and steelhead into the Columbia below Bonneville Dam.

The migrating fish face near certain death if not captured for shipment downstream.

This year, because of the drought, there will be little or no spill of water at the Corps' four dams on the lower Snake. Fish can't be flushed over the dams or down spillways.

Operation Fish Run was expected to begin two weeks ago, but salmon and steelhead migration started later than usual due to slow runoff from last winter's light snowpack.

The Corps has budgeted $714,000 for this year's mass transport of the young fish. It plans to deploy eight tank trucks and a seaplane in addition to the barges, each of which can accommodate 350,000 young fish.

Operation Fish Run has lately gotten a boost, both from last week's warm temperatures and the moist, cool weather seen across Washington this week.

"A good rain helps fish migration in the Snake, also warming of the river three or four degrees," said National Marine Fisheries Service biologist Don Park.

Young fish get a ride past jaws of turbines

5-5-77

WALLA WALLA (AP) — Some juvenile salmon and steelhead started their migration to the sea today by hitching a ride on two barges. Others will go over dams, as usual.

About 650,000 fingerlings, collected at Lower Granite Dam and the Dworshak National Fish Hatchery on the Snake River, will be released into the Columbia below Bonneville Dam after a 35-hour barge trip.

The U.S. Army Corps of Engineers says up to 8 million fish may be saved from death in dam turbines due to low water levels caused by the drought.

Because of the drought, there will be little or no water spilled at four dams on the lower Snake. That means the fish would be forced to go through generating turbines, where most would be chopped to bits.

AT OTHER DAMS on the Columbia River, however, fish will be saved by the spilling of water over dams.

This will take place at night, because that's when they tend to travel.

A limited spill at Rocky Reach Dam was scheduled early today, a biologist for the Chelan County Public Utility District said. The main effort begins next week.

Several spill plans have been devised, based on the amount and type of fish migrating, biologist Bernie Leman said. Studies on fish migration have been under way the past two years at Rocky Reach Dam using sonar devices, purse seines and other devices.

The studies have shown that 30 per cent more fish migrate between 9 and 11 p.m. and 3 and 5 a.m. than at any other time of day.

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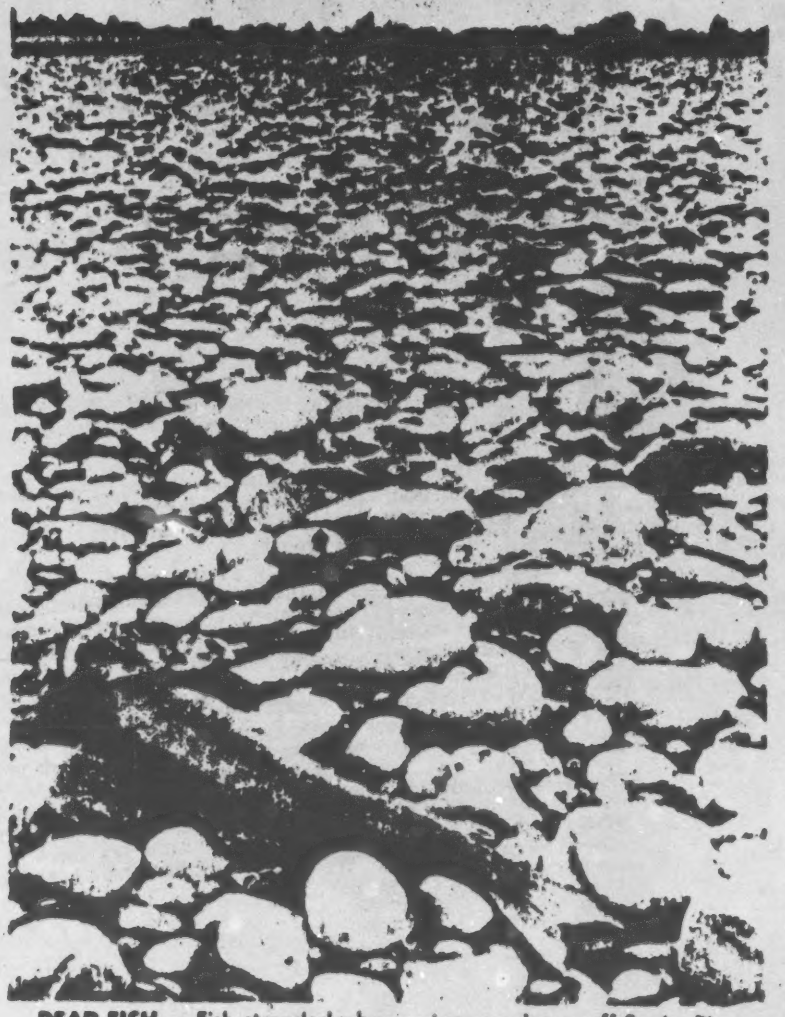

DEAD FISH — Fish stranded when water was drawn off Snake River into irrigation canals at Blackfoot, Idaho, tell story of what drought is doing to natural resources. Attempts are being made in Washington to save some fish with water spills from dams.

(Associated Press Laserphoto)

Dam Spill To Help Save Fish

WENATCHEE, Wash. (AP) — Efforts to save migrating fish on the Columbia River by spilling water over dams will take place at night, because that's when they tend to travel.

A limited spill at Rocky Reach Dam was scheduled early today, a biologist for the Chelan County Public Utility District said. The main effort begins next week.

Several spill plans have been devised, based on the amount and type of fish migrating, biologist

Taking Part

Bernie Leman said. Studies on fish migration have been under way the past two years at Rocky Reach Dam using sonar devices, purse seines and other devices.

The studies have shown that 30 per cent more fish migrate between 9 and 11 p.m. and 3 and 5 a.m. than at any other time of day.

The Federal Power Commission has ordered three reluctant mid-Columbia River PUDs to spill water so migrating salmon and steelhead won't be chewed up in the dams' turbines.

Their reluctance was based on indications from customers that they wanted the water, more precious than normal because of the Northwest's drought, used to generate power.

In planning the spill, "we're working around the fish," Leman said "No way do we want to waste" the water.

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Fish spill: *Emergency flow helping fish*

5.11.77

By ROBERT H. MOTTRAM
TNT Staff Writer

Precious water has been spilled at all five mid-Columbia dams the past two nights in an emergency effort to save foundering salmon and steelhead runs.

But biologists say it will not be until the tiny downstream migrants have passed the last of the Columbia's potentially lethal barriers that scientists will be able to draw even preliminary conclusions about the success of the project.

"They're finding fish coming down," said Bill Rees of the Washington Fisheries Department. "There are a lot of fish in the Columbia, and they seem to be right on time."

THE PUBLIC UTILITY districts of Douglas, Chelan and Grant counties are participating in the spill program under a Federal Power Commission order, issued after The News Tribune revealed that the districts did not intend to cooperate in the program voluntarily.

Water for the spills is being provided from federal impoundments upstream. But managers of the utility districts had told The News Tribune they planned to channel all the water through the turbines at their five mid-Columbia dams because they could not afford to "waste" the water in this year of drought.

Sending all the water, and all the fish, through the turbines would have killed many thousands of the downstream migrants, possibly even destroying some of the runs, biologists said.

Howard Raymond of the National Marine Fisheries Service, who is coordinating monitoring of the spill program, said the effort appeared to be working. Water is spilled only during brief periods at night, and only when biologists at the dams say there are concentrations of fish there ready to pass.

DURING THE FIRST night's spill, there was nearly three times the flow directed through turbines at Grant County PUD's Priest Rapids dam as biologists had requested, Raymond said, but that was cut back last night.

Raymond said Monday's high-flow decision apparently occurred at higher levels within the PUD, and he didn't know what had brought it about.

"But, as far as the working people (at the dams) are concerned, we couldn't ask for better cooperation," he said. "They're bending over backward to give us what we want."

Raymond said he estimated it would take about another week to get the bulk of the fish past the mid-Columbia PUD dams, and then the second phase of the operation would begin, utilizing water from the Snake as well as the Columbia to assist the fish past McNary, John Day, the Dalles and Bonneville dams, and out to sea.

"WE'VE NOT SEEN any sign of movement at McNary yet," Raymond said, "even though they've been several days at Pri[illegible]."

The fish passing Priest Rapids Dam so far are spring chinook and sockeye salmon, primarily, he said, and some steelhead.

"I think we timed it very well," he said of the spill program. "I think we're saving a bunch of fish."

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Fish-spill project running smoothly

5-13-77

By ROBERT H. MOTTRAM
TNT Staff Writer

Juvenile salmon and steelhead are moving downstream past the power-generating dams on the mid-Columbia River in large numbers, a federal fisheries biologist said today.

They are being aided in their migration by government-ordered spills at the five mid-Columbia public utility district dams. The intermittent spills, which amount to artificial spring freshets, help carry the tiny fish around the lethal hydroelectric turbines—rather than through them—and help speed the fingerlings on their way through the slack water backed up behind other dams downstream.

THIS IS THE first year spills have been made so sparingly because of the drought that has struck the Pacific Northwest, and biologists at each of the barriers are advising dam operators when fish have gathered in large concentrations seeking passage.

Howard Raymond of the National Marine Fisheries Service, who is coordinating monitoring of the spill program, said it has worked well except for a few tense hours the first night when operators of one dam were pushing too much water, and too many fish, through their turbines while spilling.

"They're doing a wonderful job," Raymond said of the dam operators this morning. "There was a little bit of a misunderstanding between ourselves and them as to the total loading that we wanted. But we worked that out the first night, and it's been beautiful ever since."

RAYMOND SAID the downstream migration has been holding steady for several days at Priest Rapids Dam, the lowest of the five on the mid-stretch of the Columbia. About 40 per cent of the spring chinook and sockeye and about 30 per cent of the steelhead have gone by so far, he said. No coho have shown yet.

None of the fingerlings has appeared yet at McNary Dam, the first on the lower stretch of the river, Raymond said, so it probably will be at least a week before spilling is begun there.

Meanwhile, the intermittent spills probably will continue for about a week on the mid-Columbia, he said, with some tapering off at Wells Dam, which is farthest upstream.

"It's been looking pretty positive the past couple of nights," Raymond said. "It looks like we're saving quite a few."

Salmon Airlift

5-20-77

PASCO, Wash. (AP) — Not all flying fish have to work hard at it.

Some chinook salmon, for instance, get a free airlift on their migration to the ocean this month.

It's free for them but costs the government $30,000. Fisheries officials had been using trucks and barges to carry the fish around dams on the Columbia and Snake rivers but the survival rate of the chinook wasn't as good as they'd hoped, so they tried the airlift.

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Water for trout barely sufficient

By ROBERT H. MOTTRAM
TNT Staff Writer

A drought-related fisheries crisis seems to have abated, at least west of the Cascades, the state Game Department says, and trout production seems to be holding its own here.

Water supplies to Western Washington hatcheries still are critically low, said John Ward, assistant chief of the department's fish-management division, but they appear to have stabilized in the past month or two. Natural steelhead spawning areas also are satisfactory.

"The problems are not too bad on the west side yet," he said. "This rain has helped a lot. The steelhead have pretty much moved up on the spawning areas, and I think we've had enough water to get the smolts down."

WARD'S OBSERVATIONS paralleled those of a state Fisheries Department spokesman who said earlier this month that salmon-production was proceeding satisfactorily, but biologists were worried about possible crises late in the season.

Ward said that hatcheries and rivers both were producing usual amounts of trout in Western Washington so far, adding:

"We think our problems may be late this summer and this fall. The streams are low, but not critically low, right now. But they could be (later) depending on what the drought conditions are going to be."

Even the Game Department's east-side hatcheries are holding their own so far, Ward said. But the big problem is going to be natural production east of the Cascade Mountains.

There already have been a couple of fish kills in the Yakima River because of a lack of water, he said, and that may be just a sample of what is to come.

"WE EXPECT many of the streams are going to dry up, especially in the Yakima Basin," he said. "The greatest effect probably will be on the resident fish. I think the only thing we can do is make attempt to salvage the fish and place them where we have adequate water."

The full impact of the drought will not hit until summer and fall. And right now, he said, there is no way to predict what the impact will be, or even which streams will be affected, for sure.

"But we're working up tentative contingency plans, both for fish and game," Ward said. "So, we're not sitting here idle."

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But sockeyes stall at Tri-Cities

Waterspills pouring salmon down to sea

5-25-77

By ROBERT H. MOTTRAM
TNT Staff Writer

Spilling of water to aid ocean-bound salmon and steelhead started on the lower Columbia River this week, as the young migrants began to pass McNary Dam on their way to the sea.

Spilling began Monday night at McNary, the uppermost dam on the lower section of river, near Umatilla, Ore., and resumed Tuesday night.

BIOLOGISTS WERE awaiting word from observers at John Day Dam, the next one downstream, about the expected arrival of the young fish there. Dams on the lower Columbia, beginning with McNary, are operated by the Corps of Engineers.

The spills, which are conducted intermittently when fish have congregated behind a dam in preparation for passage, began early this month at public utility district dams in Douglas and Chelan counties, upstream. Water for the spills is being provided from federal impoundments even farther upstream.

The purpose of the program is to divert the fish from the dams' hydroelectric turbines, where thousands of steelhead and salmon would be killed in passage.

"We're getting very good cooperation, especially in the Corps area," said Howard Raymond of the National Marine Fisheries Service, who is coordinating the monitoring of the spill program. "We're telling them to shut down at certain times and to give us loading at certain times, and they're giving us everything we want."

RAYMOND SAID the fish passing McNary the past two nights primarily have been chinook salmon. Sockeye passed Priest Rapids, the next dam upstream, some time ago, he said, but have not shown up yet at McNary.

"The sockeye still are in the Tri-Cities area," Raymond said, "and something may have to be done to get them down to the ocean, or we may not have a sockeye run at all this year."

Raymond said fisheries scientists have not determined yet what is causing the sockeye delay, however, and the policy now is one of wait-and-see.

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THE ORIGIN OF THE CHINOOK INDIAN

By
Shirley Naganawa, Point Defiance Elementary
Ward VanArnam, Edison Elementary
Alice Winters, McKinley Elementary

TAKEN FROM

The History and Culture of the Indians of Washington State, developed by the TTT Project and the Center for Indian Teacher Education, College of Education, University of Washington, Seattle, 1975.

OBJECTIVES

The student will participate in Northwest Indian storytelling.
The student will construct stick puppets.
The student will practice sequential order, storytelling and speaking ability.

TECHNIQUE

Stick puppets

MATERIALS NEEDED

Sticks, assorted colors of felt, glue, scissors, assorted colors of felt pens, tagboard, patterns, assorted pieces of material, thread, yarn and feathers.

EXTENDED LEARNING ACTIVITIES

An introduction to Indian legends can lead to activities involving a flannel board, puppetry, role playing and research of other creation stories involving any other Northwest Indian tribe. Students may also practice taping a script and then put up appropriate figures in sequential order.

STORY DIALOGUE

Materials needed: stick puppets for Old Man South Wind, Old Giant Woman, fishing net, little whale, knife, Thunderbird, sun, mountain, nest full of eggs and four Indians.

NARRATOR: Long long ago when Old Man South Wind was traveling north he met an old woman who was a giantess.

OLD MAN SOUTH WIND: Will you give me some food? I am very hungry.

OLD GIANT WOMAN: I have no food, but here is a net. You can some fish for yourself if you wish.

NARRATOR: So Old Man South Wind dragged the net down to the ocean and with it caught a little whale. Taking out his knife, he was about to cut the whale and take out the blubber.

OLD GIANT WOMAN: Do not cut it crossways. Take a sharp knife and split it down the back.

NARRATOR: But Old Man South Wind did not take to heart what the Old Woman was saying. He cut the fish crossways and began to take off some blubber. It was so big that when it flew into the air, it hid the sun and the noise of its wings shook the earth. It was Thunderbird! Thunderbird flew to the north and lit on the top of the Saddleback Mountain near the mouth of the Columbia River. There it laid a nestful of eggs.

OLD GIANT WOMAN: I am going to follow that bird and find its nest!

NARRATOR: When she found the nest, she broke one egg, but it was not good. She threw it down the mountainside. Before the egg reached the valley it became an Indian. The Old Giantess broke some other eggs and then threw them down the mountainside. They too became Indians. Each of the Thunderbird's eggs became an Indian. Old Giant Woman was so taken back by what she saw that she went away.

Later, Thunderbird returned to his nest.

THUNDERBIRD: Where are my eggs? I will go to Old Man South Wind and find out if he knows.

(Thunderbird and Old Man South Wind meet)

Let us find the Old Giantess and get revenge on her.

NARRATOR: But they never found her although they traveled north together every year. That is how the Chinook were created and that is why Indians never cut the first salmon across the back. They know that if they should cut the fish the wrong way, the salmon would cease to run. Always even to this day, they slit the first salmon down the back lengthwise.

ORIGIN OF THE THUNDERBIRD

By
Toni Hanson, McCarver Elementary
Kathy Prentice, McCarver Elementary
Al Zantua, Indian Education Staff

REFERENCE

Myths and Legends of the Pacific Northwest by Katharine Judson

UNIT INCLUDES

Background story
Play script
Drawings

TECHNIQUE

Puppetry

PUPPETS AND PROPS NEEDED

Old Man Storyteller
Toe-oo-lux, the South Wind
Quoots-hooi, the Giantess
Whale
Thunderbird
Nest
Salmon
Pictures of Chehalis Indians

BACKGROUND STORY

Long, long ago, Toe-oo-lux, South Wind, traveled to the north. There Toe-oo-lux met Quoots-hooi, the Giantess. Toe-oo-lux said, "I am hungry. Give me something to eat."

Quoots-hooi said, "I have nothing to eat. You can get food by fishing."

So South Wind dragged the net. He caught tanas-eh-ko-le. He caught a little whale. South Wind took his stone knife to kill the whale.

Then the giantess said, "Use a sharp shell. Do not use your knife. Slit tanas-ch-ko-le down the back. Do not cut him crossways."

South Wind pretended not to hear. South Wind cut the whale across the back. Suddenly the fish changed into an immense bird. The bird's wings darkened the sun. The flapping of its wings shook the earth. This bird was the Thunder Bird. He flew to the north and lighted on Swal-al-a-host, near the mouth of the Great River.

Then South Wind and the giantess traveled north to find him. One day, picking berries, Quoots-hooi found the nest of Thunder Bird. The nest was full of eggs.

Quoots-hooi broke one egg. It was not good, so she threw it down the mountain side. Before it reached the valley it became an Indian. Quoots-hooi threw down the other eggs. Each egg became an Indian. That is how the Chehalis Indians were created.

Indians never cut the first salmon across the back. If they did, the salmon would not run. Always, Indians slit the first salmon down the back.

THE ORIGIN OF THE THUNDERBIRD
Playscript

OLD INDIAN: *Enter.* "Today, people, I will tell you of the origin of Thunderbird. Long, long ago Toe-oo-lux, South Wind, traveled to the North."
Enter Toe-oo-lux.
"There Toe-oo-lux met Quoots-hooi, the ginatess.
Enter Giantess.

TOE-OO-LUX: "I am hungry. Give me something to eat."

QUOOTS-HOOI: "I have nothing to eat. You can get food by fishing."

TOE-OO-LUX: "Well, give me a net."

Hold up net on sticks.

OLD INDIAN: "So South Wind dragged the net. He caught Tanaseh-ko-le, a little whale."

Let net droop and as it comes up raise whale too.

"South Wind took his stone knife to kill the whale."

QUOOTS-HOOI: "Toe-oo-lux, use a sharp shell. Do not use your knife. Slit Tanas-eh-ko-le down the back. Do not cut him crossways."

TOE-OO-LUX: (Pretending not to hear, mumbles to himself) "Who is that ugly old woman to tell me how to cut this fish. I'll cut it any way I wish. Hurrump!"

OLD INDIAN: (almost simultaneously) "South Wind pretended not to hear and cut the whale across the back. Suddenly the fish changed into an immense bird."

Exit whale--enter Thunderbird--hold up sun on a stick.

"The bird's wings darkened the sun (*exit sun*). The flapping of the bird's wings shook the earth (*shake puppet stage*). The bird was Thunderbird."

THUNDERBIRD: "I shall fly to the North and make my home on Swal-al-a-host, near the mouth of Great River."
Exit Thunderbird

Enter Giantess and South Wind

QUOOTS-HOOI: "Toe-oo-lux, we shall travel North and find Thunderbird."

Quoots-hooi and Toe-oo-lux -- indicate travel.

TOE-OO-LUX: "We have traveled long and I am hungry."

QUOOTS-HOOI: We can eat these berries along our path."

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Enter berries on stick and Nest.
"Toe-oo-lux! The nest of Thunderbird!!

THE ORIGIN OF THE THUNDERBIRD Playscript (Continued)

TOE-OO-LUX: "It is full of eggs."

Enter Old Indian.

OLD INDIAN: "Quoots-Hooi broke one egg. It was not good, so she threw it down the mountain side. Before it reached the valley it became an Indian. Quoots-Hooi threw down other eggs. Each egg became an Indian. That is how the Chehalis Indians were created."

Enter Salmon.

"Here is brother salmon. Now people, you know why Indians never cut the first salmon across the back. If they did, the salmon would not run. Always Indians slit the first salmon down the back.

Curtain.

THE END

THE SOUTH WIND

COLOR CODE:

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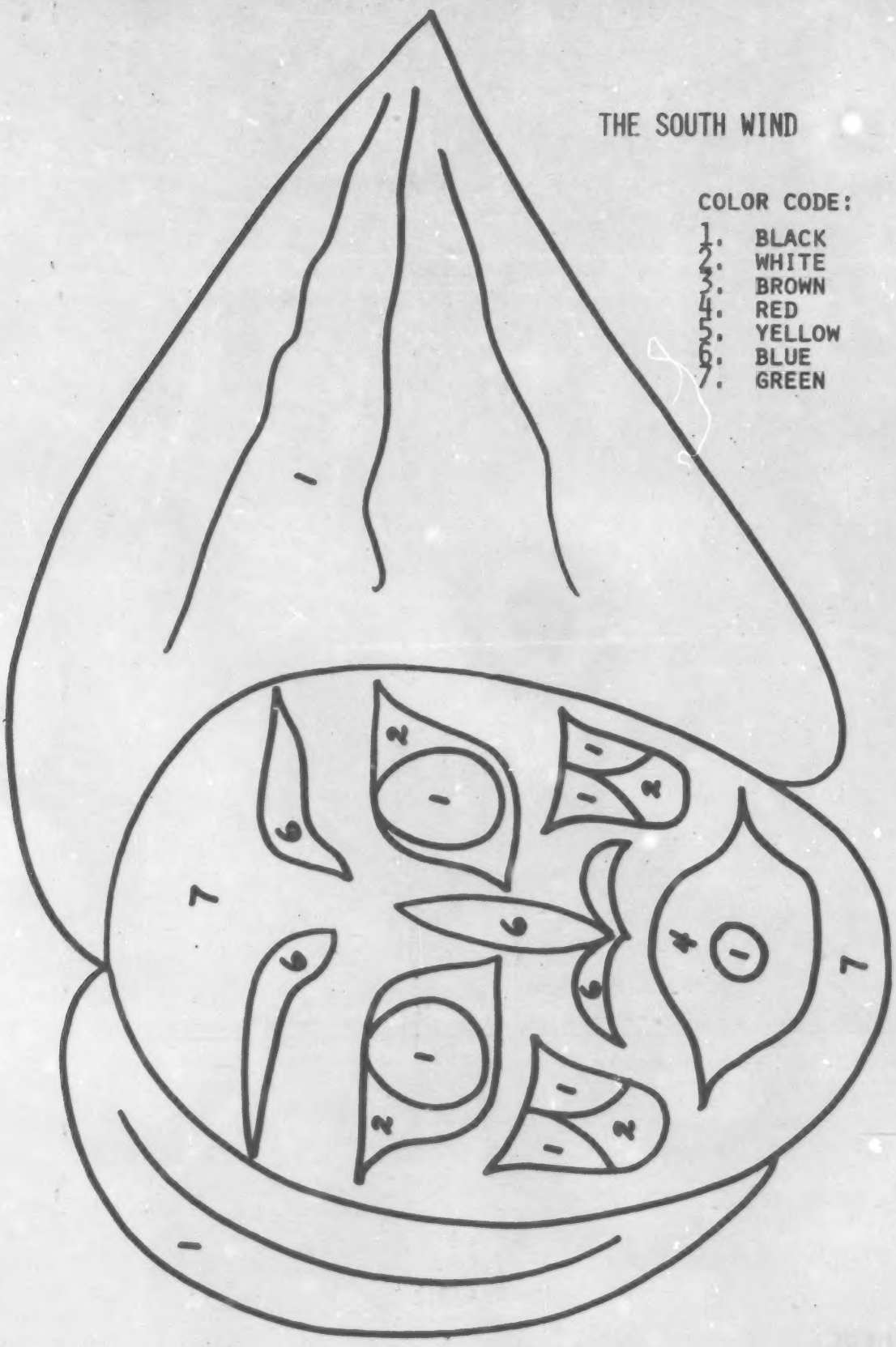
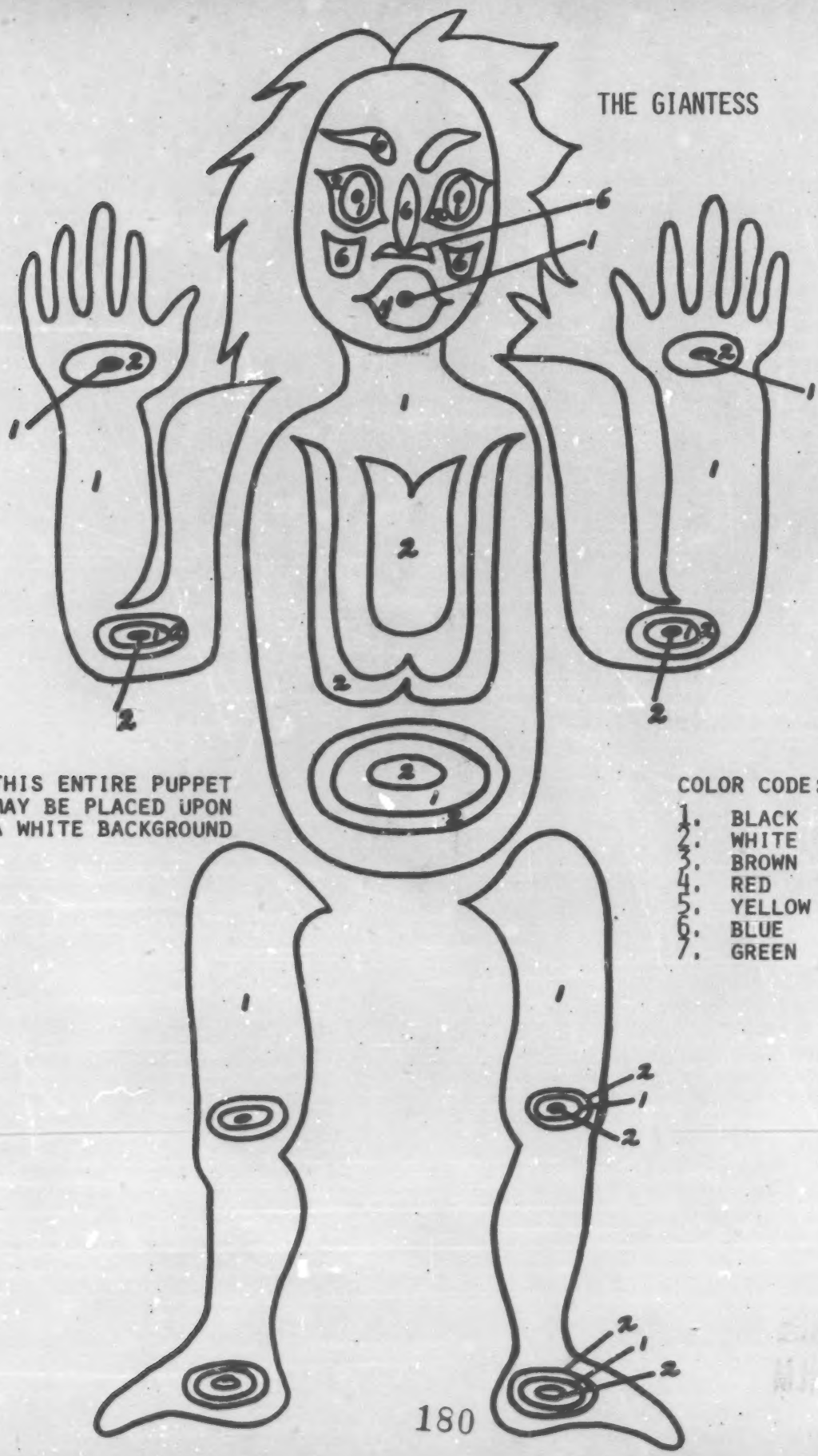
2. WHITE
3. BROWN
4. RED
5. YELLOW
6. BLUE
7. GREEN



THE GIANTESS



THIS ENTIRE PUPPET MAY BE PLACED UPON A WHITE BACKGROUND

COLOR CODE:

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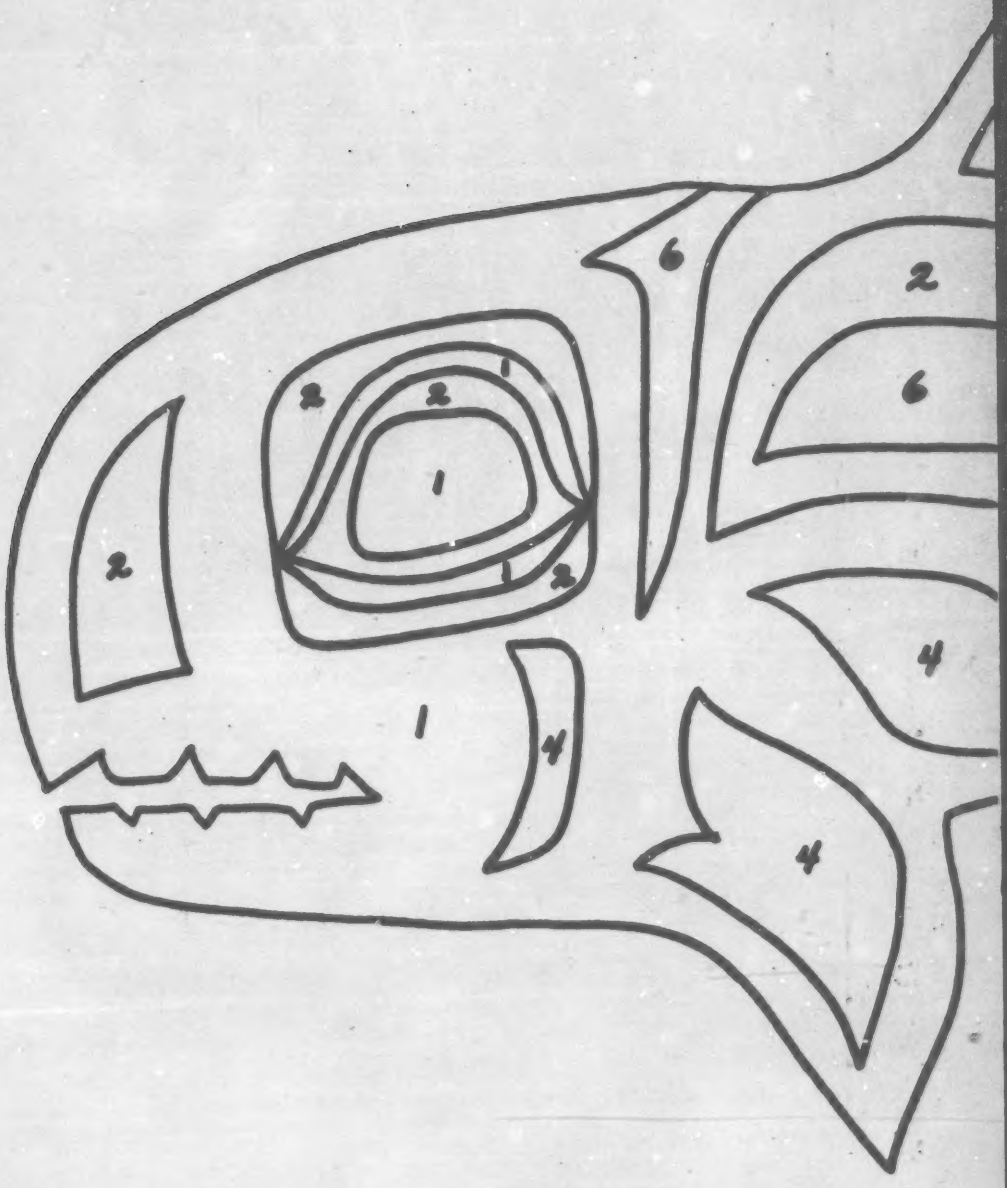
2. WHITE
3. BROWN
4. RED
5. YELLOW
6. BLUE
7. GREEN

KILLER WHALE - PART A



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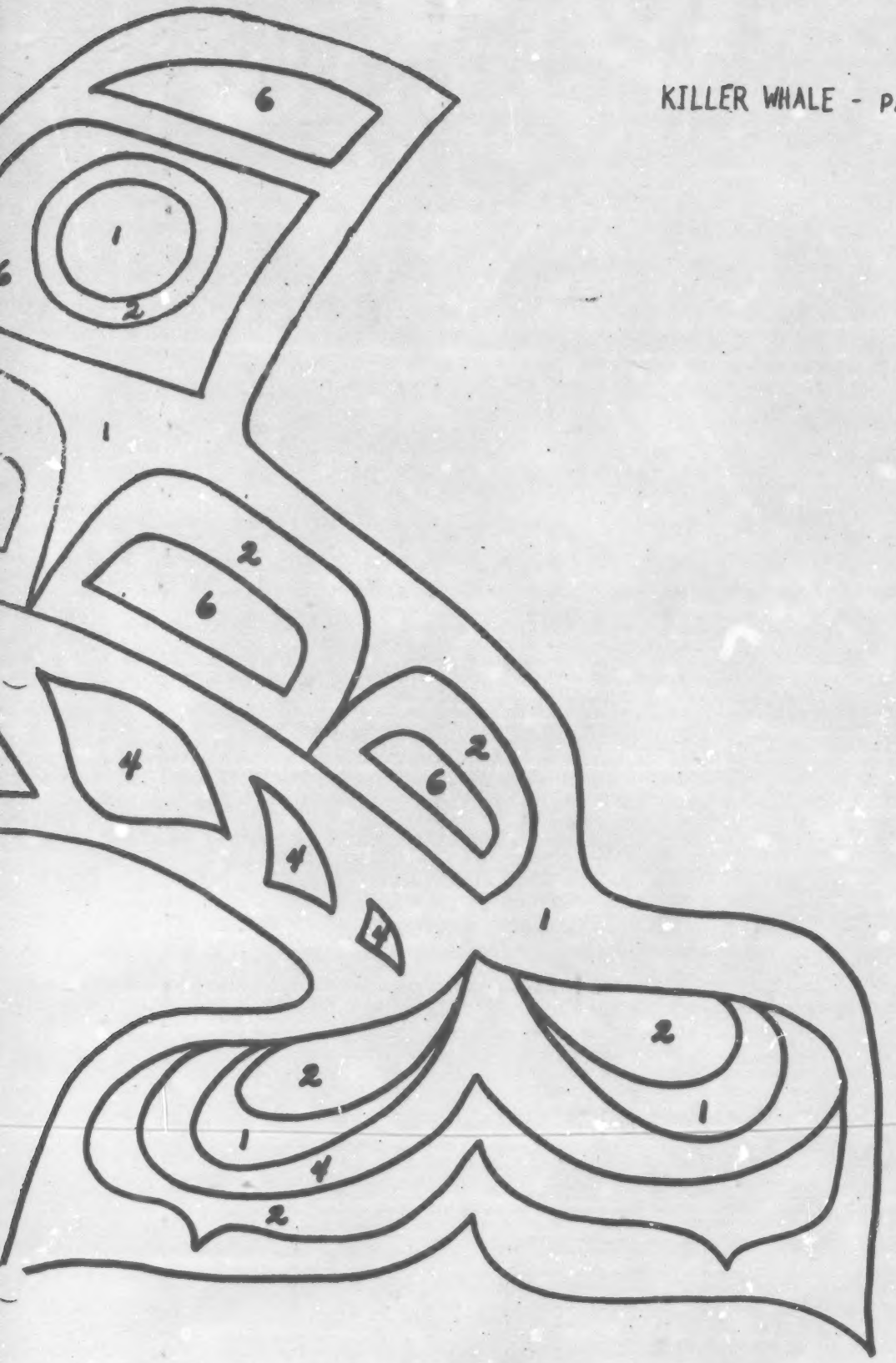
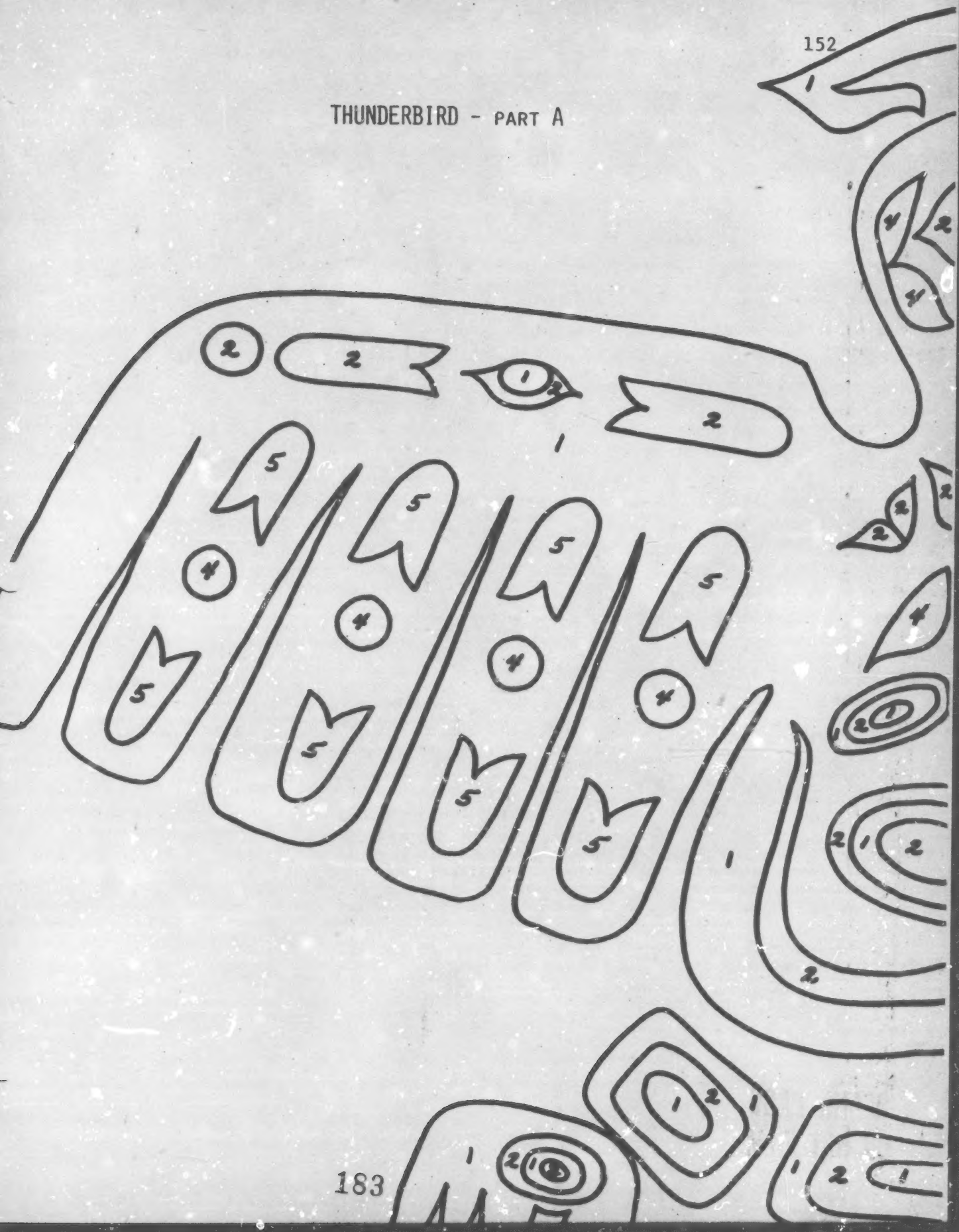
7. GREEN

KILLER WHALE - PART B



THUNDERBIRD - PART A



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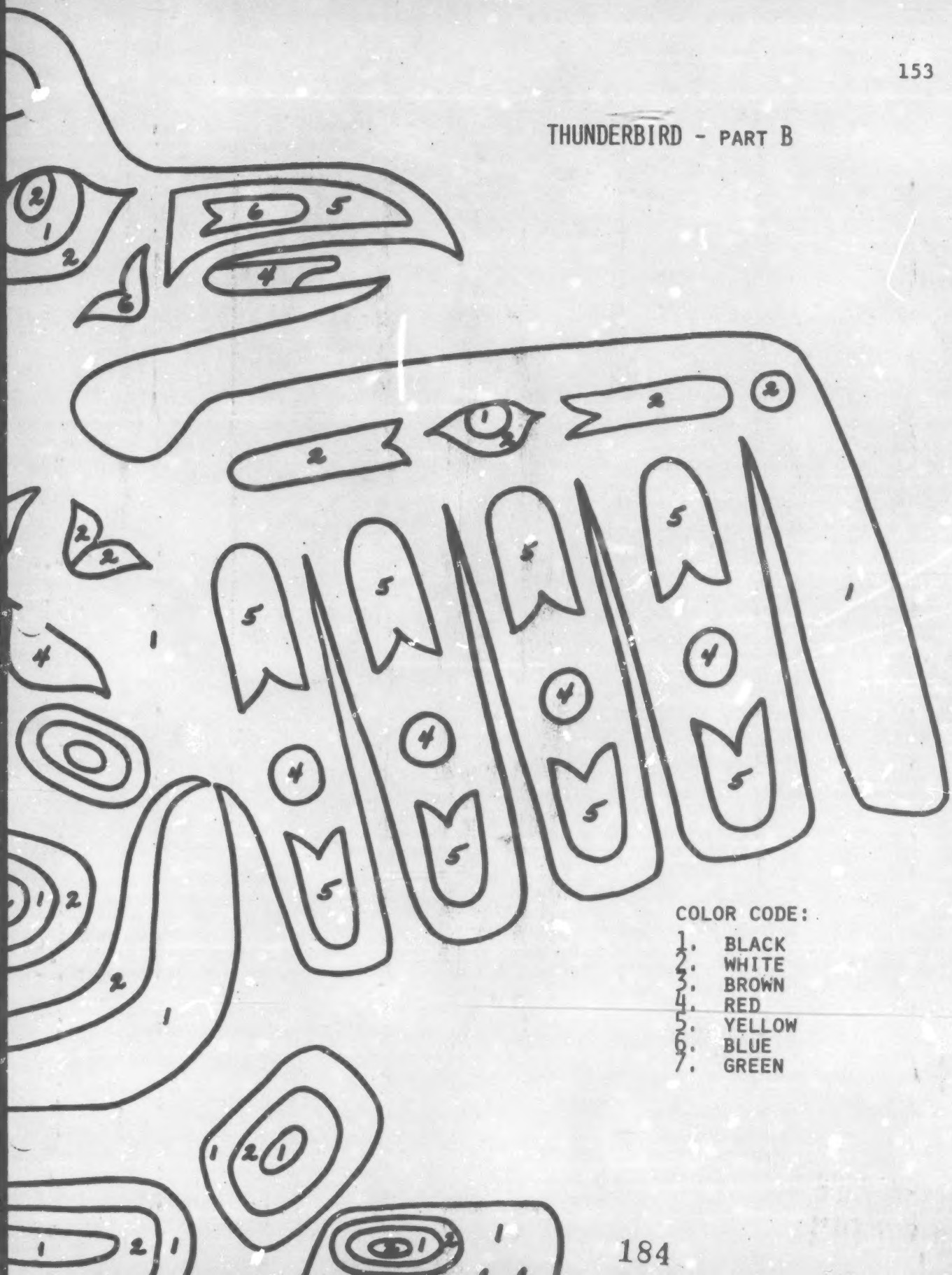

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4. RED
5. YELLOW
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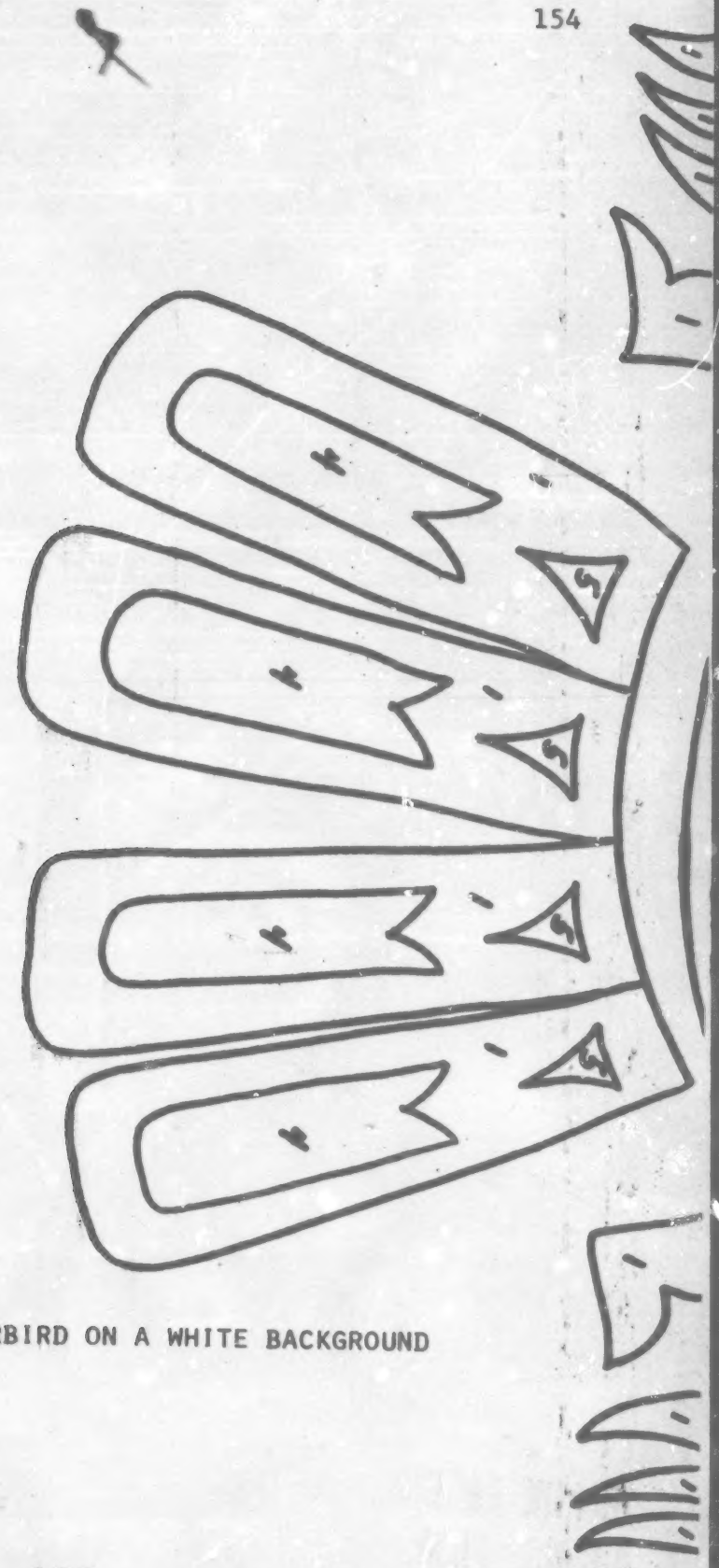
7. GREEN

THUNDERBIRD - PART C



NOTE: PLACE THE ENTIRE THUNDERBIRD ON A WHITE BACKGROUND

THE SALMON - PART A

COLOR CODE:

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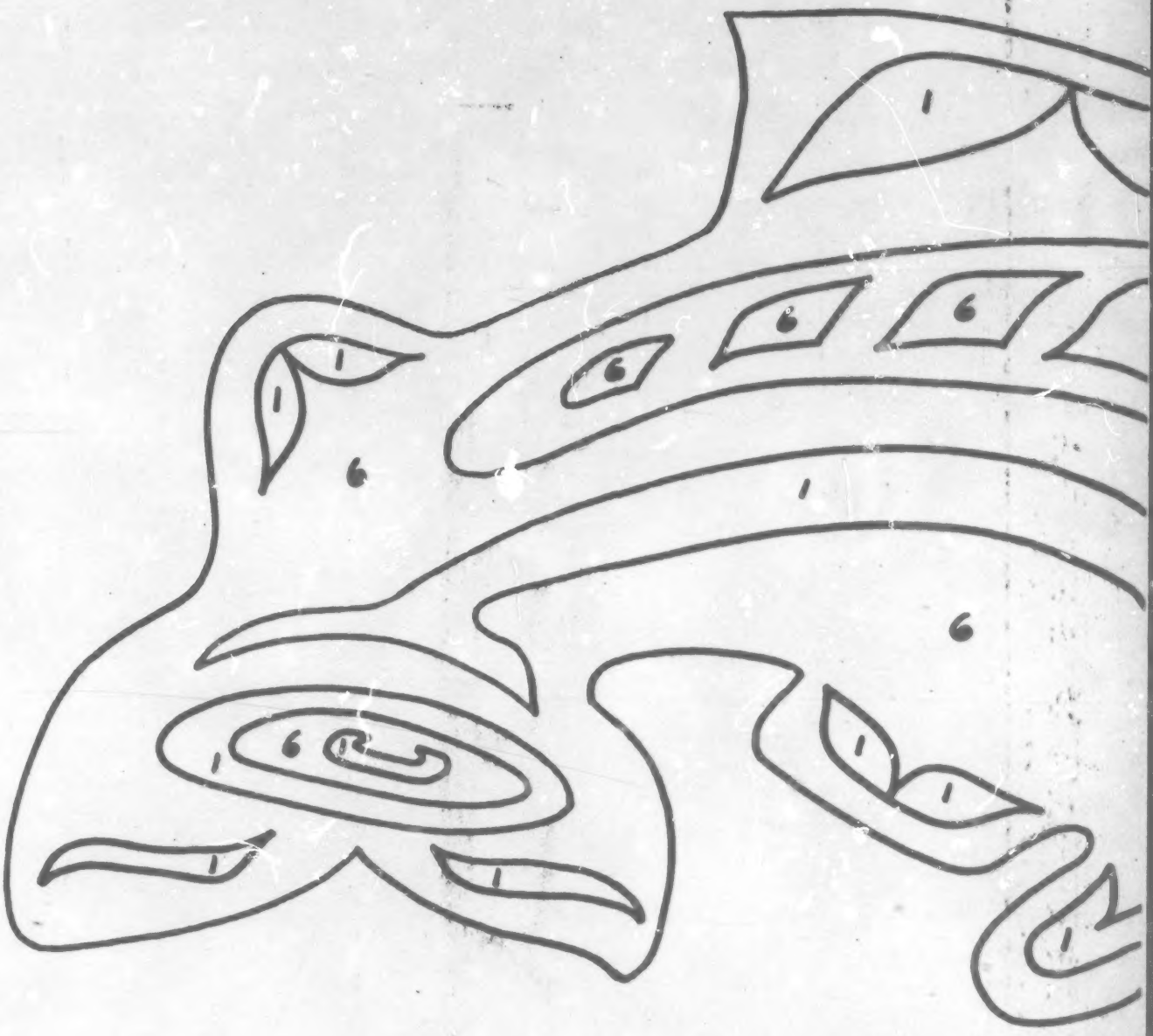
3. BROWN
4. RED
5. YELLOW
6. BLUE
7. GREEN

THE SALMON - PART B



THE RAVEN AND THE CROW

By
Pili Wolfe, Roosevelt Elementary
Louise Fountain, Wainwright Elementary
Nancy Bender, Wainwright Elementary

OBJECTIVES

1. The children will learn about Northwest Coastal Indians and their culture.
2. The children will learn about the importance of nature in the Indian oral tradition.
3. The children will learn about the plants and animals of the Northwest coastal area.
4. The children will learn how to manipulate puppets.
5. The children will have the opportunity to express themselves freely through puppets.
6. The children will learn how to make their own puppets.
7. The children can learn about the differences between fall and winter.
8. The children will learn about what animals do during the fall and winter.
9. The children will learn that legends or fables have specific meanings.
10. The children not of Indian descent will begin an appreciation of cultures different from their own and of their own.

PROCEDURE FOR PRESENTING ACTIVITY TO CHILDREN

1. Background
   Discuss how Northwest Coastal Indians lived
   a. Longhouse
   b. Clothing - cedar bark
   c. Animals from the area
      Meaning of/importance of specific animals to Indians
   d. Potlatch
   e. Music and chants
   f. Story telling--oral language.

2. Optional lead in--totem pole
   a. Discuss the animal symbols
   b. How the totem is a story in itself

3. Presentation of story/puppet show
   a. Read and talk about the introduction of the play in the script which tells about how the legend was used.
   b. Depending on age and ability of children, the adult can do any of the following:
      1. The adult presents play using puppets and script.
      2. The children can use scripts and present the show to their friends.
      3. The adult can ask older children to work with the script and puppets and present story to younger children.

4. Follow-up of presentation
   a. Allow the children to discuss the play, i.e., what did you like best, what did you like least?
   b. Have children tell the sequence of the story.
   c. Let the children do the story on their own, using their own language and memory of the story.
   d. Let children make up their own stories, relating the ideas and culture of the Northwest Coastal Indians.

EXTENTION ACTIVITIES

1. Drama and role playing area:
   a. Provide authentic-type clothing for children to use for role-playing or creative dramatics.
      1. Cedar hats
      2. Girls' cedar type dress
      3. Boys' cedar type tunic and pants
      4. Baskets for food, doll (baby)...
      5. Mats
      6. Shawls
   b. Have children help make masks to use in dramatic area of northwest animals (i.e. raven, crow, whale, squirrel, deer, salmon, bear)

2. Art Activities
   a. Have children make their own finger or stick puppets for the play or to use creatively. Use construction paper, cardboard, tongue depressor, yarn and fabric scraps.
   b. Have the children make masks using paper plates, ice cream containers, paper bags or paper mache, depending on children's ability and interest, depicting characters in the play.
   c. Have children make longhouses using two half-pint milk cartons, brown construction paper, crayons and paste.
   d. Have children make conical cedar hats from construction paper. Use brown construction paper, mimeograph northwest Indian designs, crayons or felt tip pens and string. Use 33 1/2 size record to make circle for hat:

3. Writing Area
   a. Have books made up in the shape of the raven, the crow or a longhouse. Have children dictate or write their own stories relating to the play or Northwest Indian culture.
   b. Talk about writing scripts (dialogue, characters...) Have children choose stories or make up their own and write or dictate scripts. Have children use scripts to present plays.

4. Oral Language
   a. Have children take turns expressing different characters' voices from the play.

5. Science Area
   a. Provide materials for exploration and discussion of fall and winter.
   b. Provide materials for studying animals common to the Northwest coastal area.

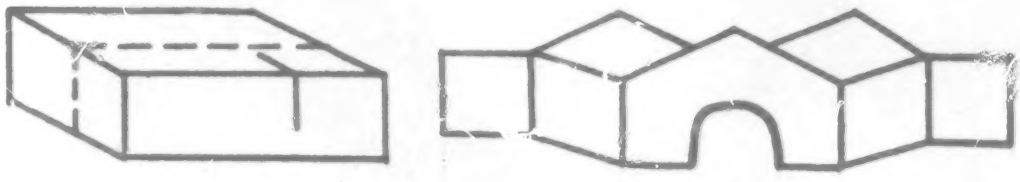
THE RAVEN AND THE CROW
Longhouse and Fingerpuppets

MATERIALS

1. Patterns for finger puppets
2. Felt (check pattern for colors)
3. Fur scraps--brown and gray
4. Beads--white, red, black and green
5. Sequins--assorted colors
6. Pins
7. Scissors
8. Needles--sewing and embroidery
9. Sewing machine (optional)
10. Permanent felt tip pens--small point (Flair size): blue, red, brown, black and yellow; large size: black, brown and red
11. Pentel white
12. Thread--regular and embroidery--assorted colors
13. Yarn--black
14. Swistraw/Ribbon straw: rust and black
15. Tag board scraps
16. Batting for stuffing
17. Balsa wood
18. Two dowels cut into 10½" pieces
19. Exacto knife
20. Large, long cardboard box
21. Brown, red, black and white tempura paint
22. Bear woodcarving design
23. Fake suede for clothes (cedar color cloth)

PROCEDURE

1. Pin and cut all pattern pieces
2. Embroider all features, sew on beads and designs and pen on designs for clothes before sewing people, animals, etc. together.
3. Stuff all puppets.
4. Hand stitch clothes, hair and hats on people.
5. Use Exacto knife to cut bird patterns from balsa, use pens to color on designs, drill hole on bottom, glue dowel in and attach straw ribbon on dowel and pin some on top of head. (Black--crow, rust--raven)
6. Stages: p[illegible] box. Put design on short end of box. Paint design. [illegible] box on dotted lines.



5. Science Area (continued)
   c. Provide materials for studying plants common to the Northwest coastal area.
   d. Talk about conservation relating to the fact that this was practiced well by the Northwest coastal Indians.

6. Math Area
   a. Provide children with nuts or shells for classification.
   b. Use nuts or shells for counting and to make sets.
   c. Have children make a stage using wood or cardboard boxes--incorporate measuring.

7. Reading Area
   a. Have children look up other legends and read or present them to others.
   b. Have children read and compare legends from various cultures.

8. Listening Area
   a. Auditory discrimination game
      1. Tape animal sounds
      2. Have children try to guess which animal it is.
   b. Tape the play for relistening in the listening area.

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THE RAVEN AND THE CROW
Playscript
Emerson N. Matson, Author

Characters: Raven--Colkus
Crow
Squirrel
Bear
Deer
Northwest Coastal Indian Family (mother, father, son, daughter)

We adapted the story to fit the words of the characters.

This legend, translated from a chant, was used primarily by children to entertain adults attending a potlatch. As the adults sat around the longhouse fires, the children would chant and dramatize the story of Raven and Crow.

It was a legend popular with both adults and children and was used at potlatches by most tribes in the Puget Sound area. To the Indian, these potlatch dramatizations were equivalent to the theater of today.

This story is reminiscent of the old fable, "The Ant and the Grasshopper," with Raven taking the role of the Grasshopper. Many of the folklore fables were an object lesson told in a parable and "The Raven and the Crow" is no exception. According to Chief Sampson, tribes felt that the most important lesson contained in the story was the warning against yielding to insincere flattery. Of course, there are several useful truths in the legend, all of which are still worth heeding today.

Setting the scene:

Little boy or girl narrates the story in a longhouse at a winter potlatch to entertain the adults.

SCENE I

Boy or Girl: When there was only one raven in the world, he lived high on the rocky ledges of the Upper Skagit River country.

The creatures of the forest called him Colkus. He could be seen on warm summer days, flying from rock to stump, watching others work.

(Raven is playing and singing. Crow and Squirrel are busy hunting and gathering food.)

Raven: What are you doing?

Crow: I'm gathering food for the cold winter. You'd better do the same.

Raven: Ha! Ha! Ha! Come on Crow. Let's play tag in the trees.

Crow: Winter is close; I must keep working. You will be sorry for not helping.

(Raven flies down to squirrel.)

Raven: Come on, Squirrel! Let's play hide and seek in the trees.

Squirrel: No! The snow is coming soon. I can feel it in my tail and I need more nuts.

Raven: Ya! You gotta have enough nuts by now.

Squirrel: No! I don't and you'll be sorry and hungry when the ground is covered with snow.

(Enter Snow.)

Boy: The winter snows had drifted over the ground, covering all remaining food. Colkus faced starvation unless he could persuade someone to share.

(Raven flies to Squirrel's nest.)

Raven: (To himself) Look at all those pinenuts and seeds. Maybe I can talk him out of his food.

I stopped by, Squirrel, because I knew you had more food than you could ever use. I'm starving and need some pinenuts to make it through the winter.

Squirrel: You refused to save for the winter and laughed at us for gathering food. You deserve to starve. I will not help you.

(Raven flies to Bear's cave.)

Bear: Snoring

Raven: Oh, rats! Bear's asleep as usual.

(Raven looks for food on the ground.)

There must be someone who will invite me to dinner. Squirrel refused to help and Bear is sleeping. I must think of a plan.

(Sitting high in a tree thinking of a plan.)

Raven: Ya! Ha! My cousin Crow will provide me with plenty of food. She is easily fooled! Ha! Ha! Ha!

(Raven flies off to visit Crow.)

Cousin Crow! We must talk of your coming party.

Crow: What party?

Raven: Will you sing at your party?

Crow: Sing?

Raven: But you are very talented and possess a beautiful voice. We would be disappointed if you refused to sing.

Crow: You like my singing?

Raven: We love your singing. The cold has chilled the forest and many of us are cold and very hungry. Your singing would help us forget our frozen feet and empty stomachs.

Crow: I'm not sure about this.

Raven: Oh, you can do it Crow! We will invite all the animals in the forest for a feast. Just think while we are eating, you can entertain us with your beautiful voice.

Crow: Oh, Raven! That's alot to ask.

Raven: It's so cold and you will warm our hearts with your beautiful music. Please Crow, do it for all of us.

Crow: In that case, I'll do it.

Raven: Terrific! I will take care of inviting the guests. You can practice your songs and prepare the food.

SCENE II

Boy: Crow, who was noted more for her thriftiness than for her singing voice, had worked very hard to collect all the food she had stored for the winter. While she was preparing the feast, Colkus went out to invite the guests.

(Raven goes to Squirrel Tree.)

Raven: I am holding a great feast. You must come and join us as I have worked very hard to make it possible. We will have fern roots, wild potato, dried berries, fish and meat. My cousin Crow is helping prepare the food for this great occasion and has promised to sing.

Squirrel: That sounds great. I'll come but where did you get all the food?

Raven: That's a surprise. See you at the party. I'm off to Bear's house now.

(Raven wakes up Bear.)

Raven: Wake up, Bear! Wake up! I'm having a party.

Bear: (Yawns) What do you want? I'm sleeping. Go away!

Raven: My party is Friday! There will be lots to eat and Crow's going to sing.

Bear: (Yawns)

Boy: At the feast, everyone except Crow ate and ate. Crow, encouraged by the guests, sang song after song. From sunup past sunset and into the night, Crow sang. Her voice grew coarser and coarser until all she could say was "Caw, caw."

Raven: Eat up!

Bear: The food is great!

Crow: (Is singing)

Squirrel: Boy, are these good pinenuts!

Deer enters.

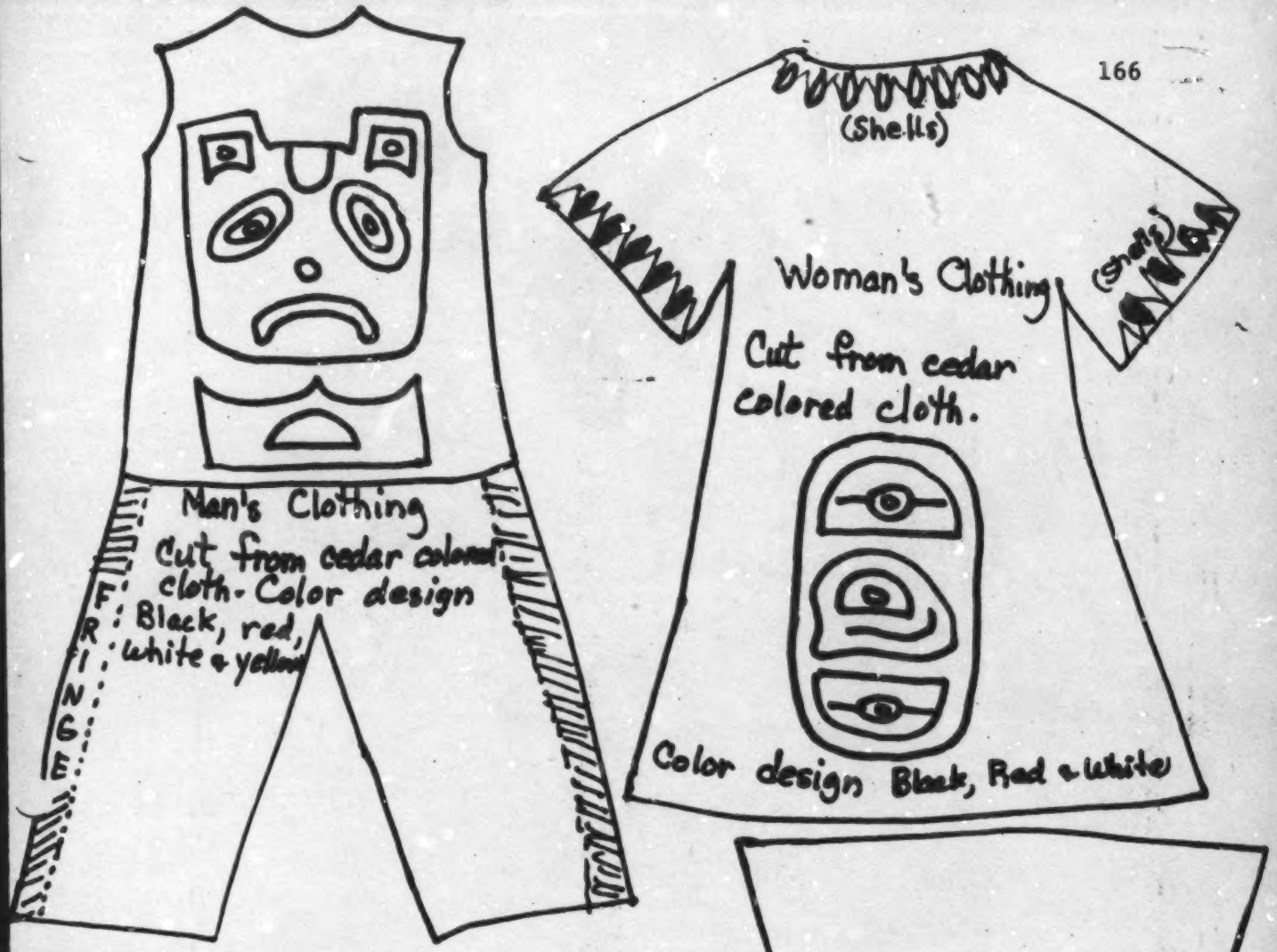
Boy: Understanding what was happening, Deer stopped and prayed for future generations of Crow.

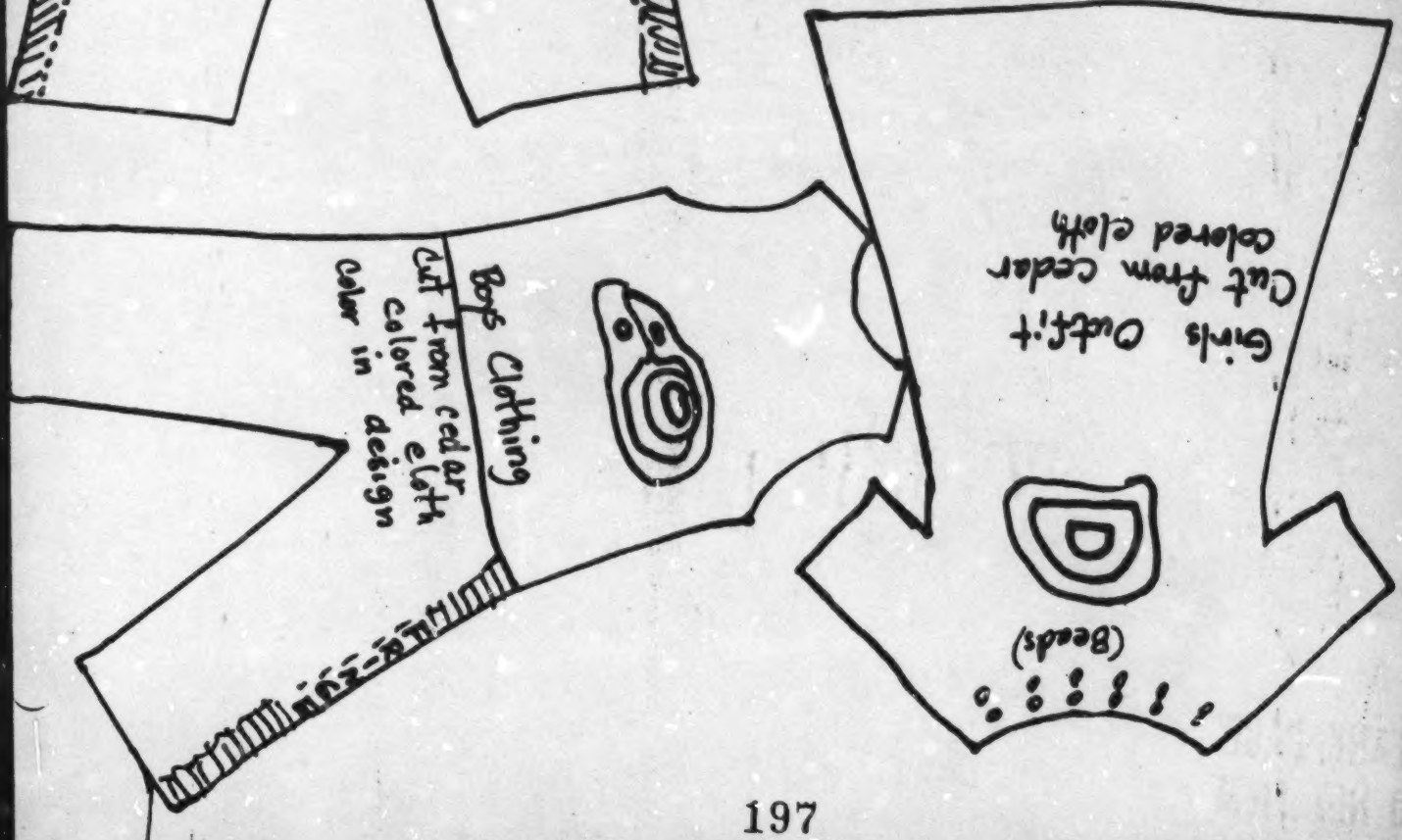
Deer: I know what the Raven has done to you and I pray that you and the future generations of Crow survive this winter.

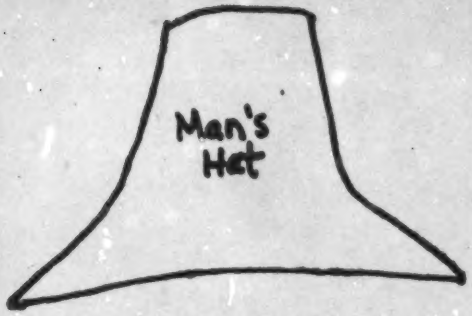
Boy: As was the custom of that time, the guests collected the uneaten food and left for their homes. Crow had not only lost her singing voice, but she had not a morsel of food left.

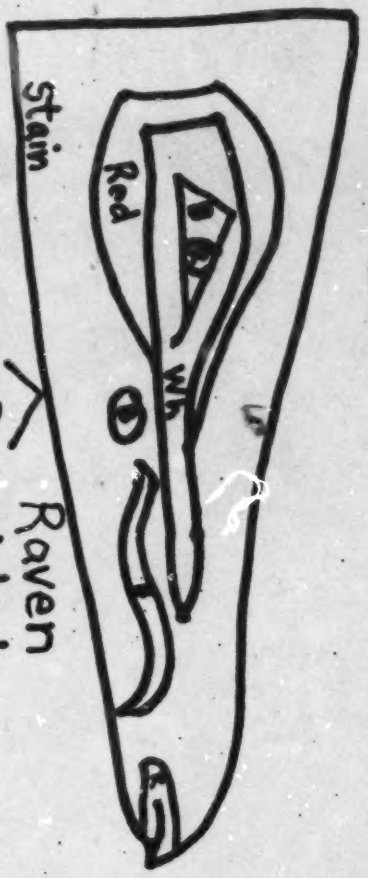
Also according to custom, each guest was obligated to invite the host to a return feast. Since all the guests thought Colkus had furnished the food, he was invited to enough dinners to keep him in food for several winters.

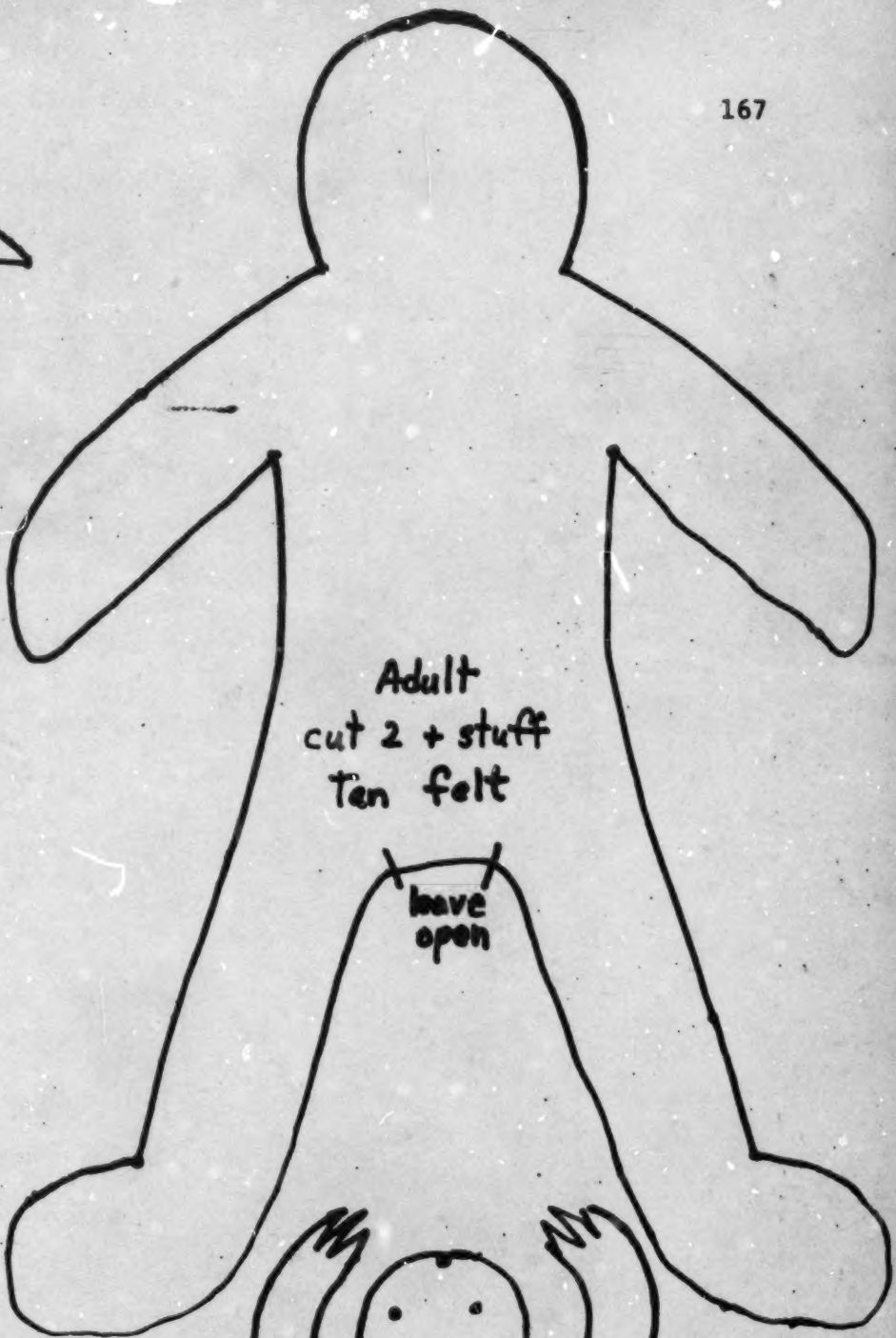
Crow, who had been fooled by her cousin's flattery, never regained her singing voice and was destined to sit by the side of trails, picking up the crumbs dropped by travelers.

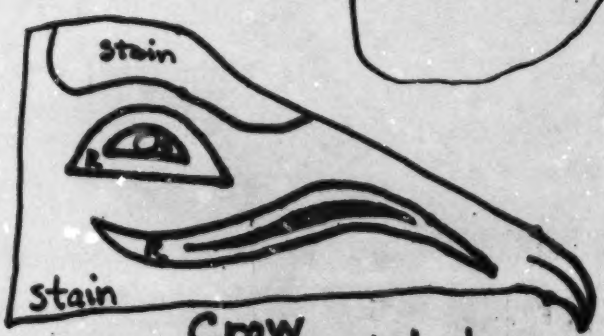

(Shells)
Woman's Clothing
Cut from cedar colored cloth.
Color design Black, Red & White
Man's Clothing
Cut from cedar colored cloth. Color design Black, red, white & yellow
FRINGE


Girls Outfit
Cut from cedar colored cloth
(Beads)
Boys Clothing
Cut from cedar colored cloth
Color in design

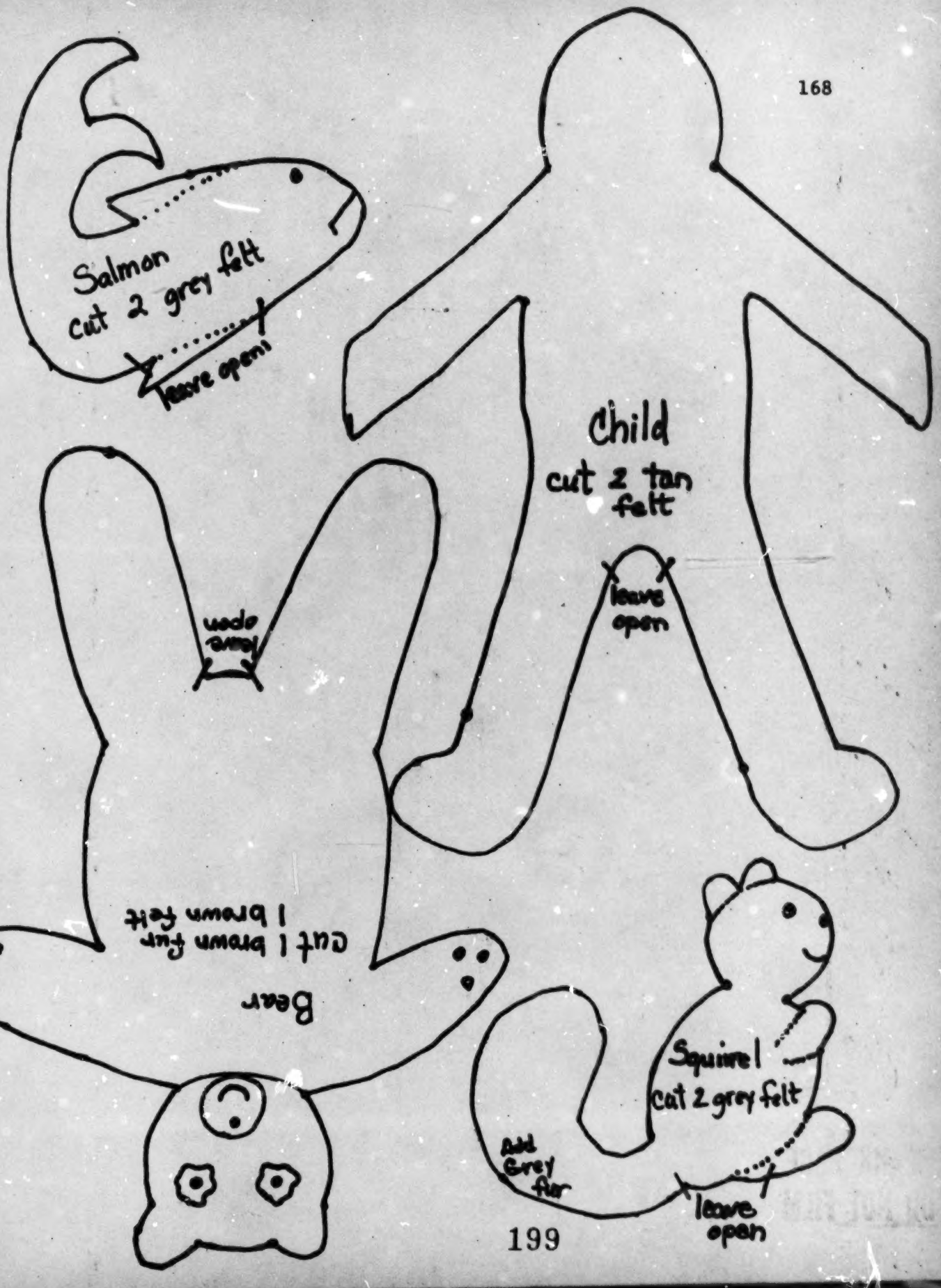

Man's
Hat


Stain
Red
Wh
Raven
Cut from Balsa Wood,
Stain and point


Adult
cut 2 + stuff
Ten felt
leave
open


stain
stain
Crow
Cut from Balsa Wood,
Stain, paint

Frog
green
felt
cut 2 + stuff
leave open


Salmon
cut 2 grey felt
leave open
Child
cut 2 tan felt
leave open
leave open
Bear
cut 1 brown fur
1 brown felt
Squirrel
cut 2 grey felt
Add Grey fur
leave open

THE THUNDERBIRD

By
Shirley Naganawa, Point Defiance Elementary
Ward VanArnam, Edison Elementary
Alice Winters, McKinley Elementary

TAKEN FROM:

Indian Stories and Legends of the Stillaguamish by Nels Bruseth, Sauks and Allied Tribes, Ye Galleon Press, Fairfield, Washington, 1972.

OBJECTIVES

The student will participate in Northwest Indian storytelling.
The student will construct stick puppets.
The student will practice sequential order, storytelling and speaking ability.

TECHNIQUE

Stick puppets

MATERIALS NEEDED

Sticks, assorted colors of felt glue, scissors, assorted colors of felt pens, tagboard, patterns, assorted pieces of material, thread, yarn and feathers.

EXTENDED LEARNING ACTIVITIES

An introduction to Indian legends can lead to activities involving a flannel board, puppetry, role playing and research of other creation stories involving any other Northwest Indian tribes. Students may also practice taping a script and then put up appropriate figures in sequential order.

PATTERNS NEEDED

Thunderbird (included)
Birds (suggestion--stick three feathers in cotton balls)
Fishnet (suggestion--use old hair net)
Clouds--white felt cut into cloud shapes
Old Giant Woman (included)
Man and Woman Indian (included)

MATERIALS NEEDED

You may use any type of puppets or a flannel board. You will need to make: high mountains, cliff, large bird's nest, young birds, two clouds, lightning, big boulders.

CAST

Narrator, Indian #1, Indian #2

STORY DIALOGUE

NARRATOR: Once upon a time two Indians were traveling in the high mountains. It was during summer and the skies were clear. On a certain mountain on a narrow shelf under a cliff they found a large bird's nest with a couple of birds in it. These birds looked like young eagles, big enough to fly.

INDIAN 1: Let's catch these birds and take them home with us. They might bring us lots of good luck.

INDIAN 2: No. These are young of the Thunderbird and we might have plenty of trouble if their parents should see us.

INDIAN 1: Let's take a chance.

NARRATOR: The birds were taken and the men started down the mountain. Presently two small clouds appeared in the sky. First far out on the horizon but steadily coming nearer.

INDIAN 2: See there. See what is coming? Those are the parents and they have seen us.

NARRATOR: Closer and closer came the dark clouds. Soon lightning darted out of them and sharp cracks of thunder followed.

INDIAN 1: The clouds are right overhead!

INDIAN 2: Let's crawl into a hole under these big boulders.

(The noise grew still worse.)

It smells like the breath of big birds. It looks bad, let's release one bird!

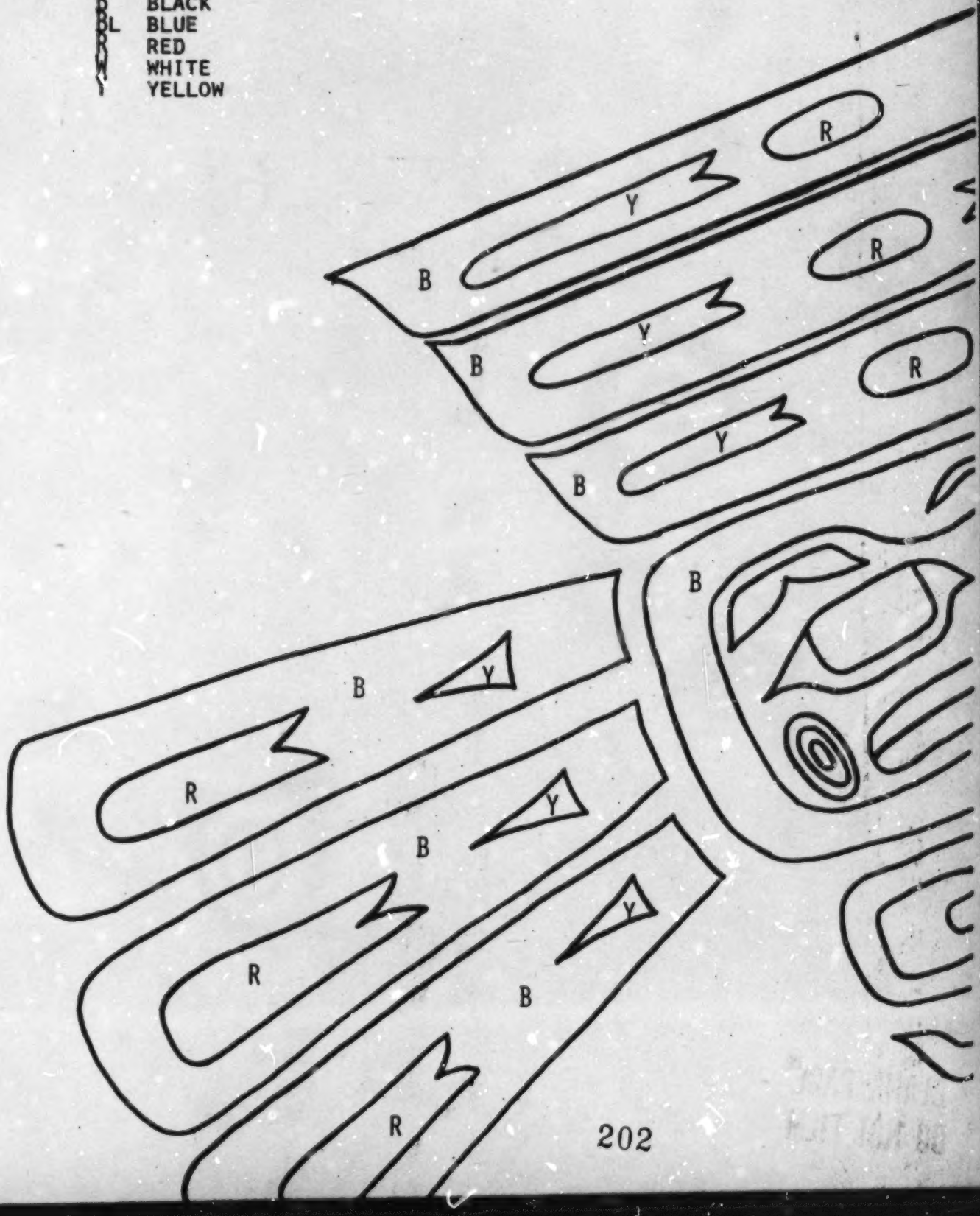
(Quiet the thunder, then soon start it up even louder.)

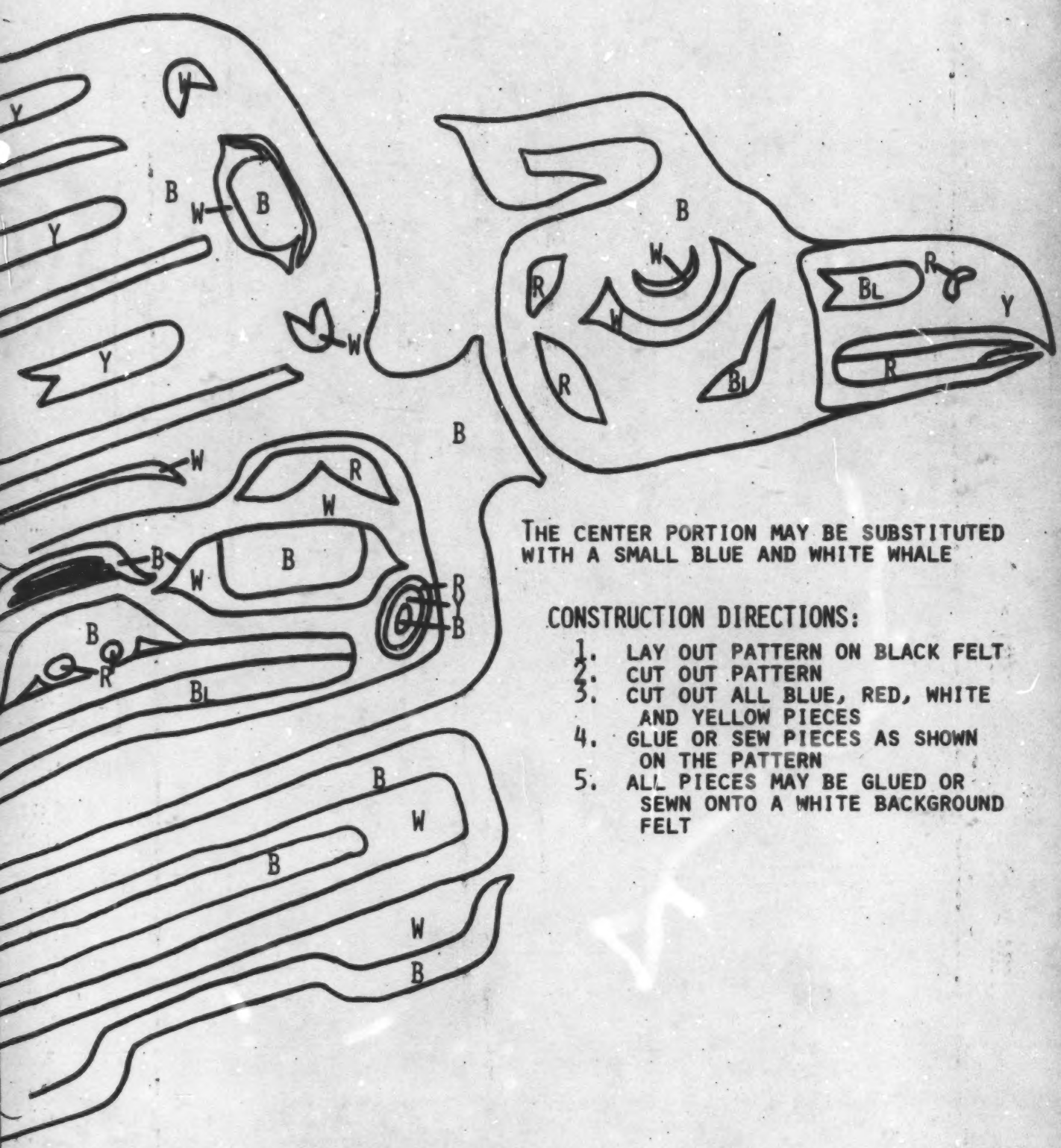
INDIAN 1: Let's crawl out of the hole and release another bird.

NARRATOR: Soon the clouds became smaller and seemed to split up into four parts drifting away. What better proof could there be that thunder is caused by the flapping of wings of big birds and lightning the flashes of their eyes.

COLOR CODE:

B BLACK
BL BLUE
R RED
W WHITE
Y YELLOW



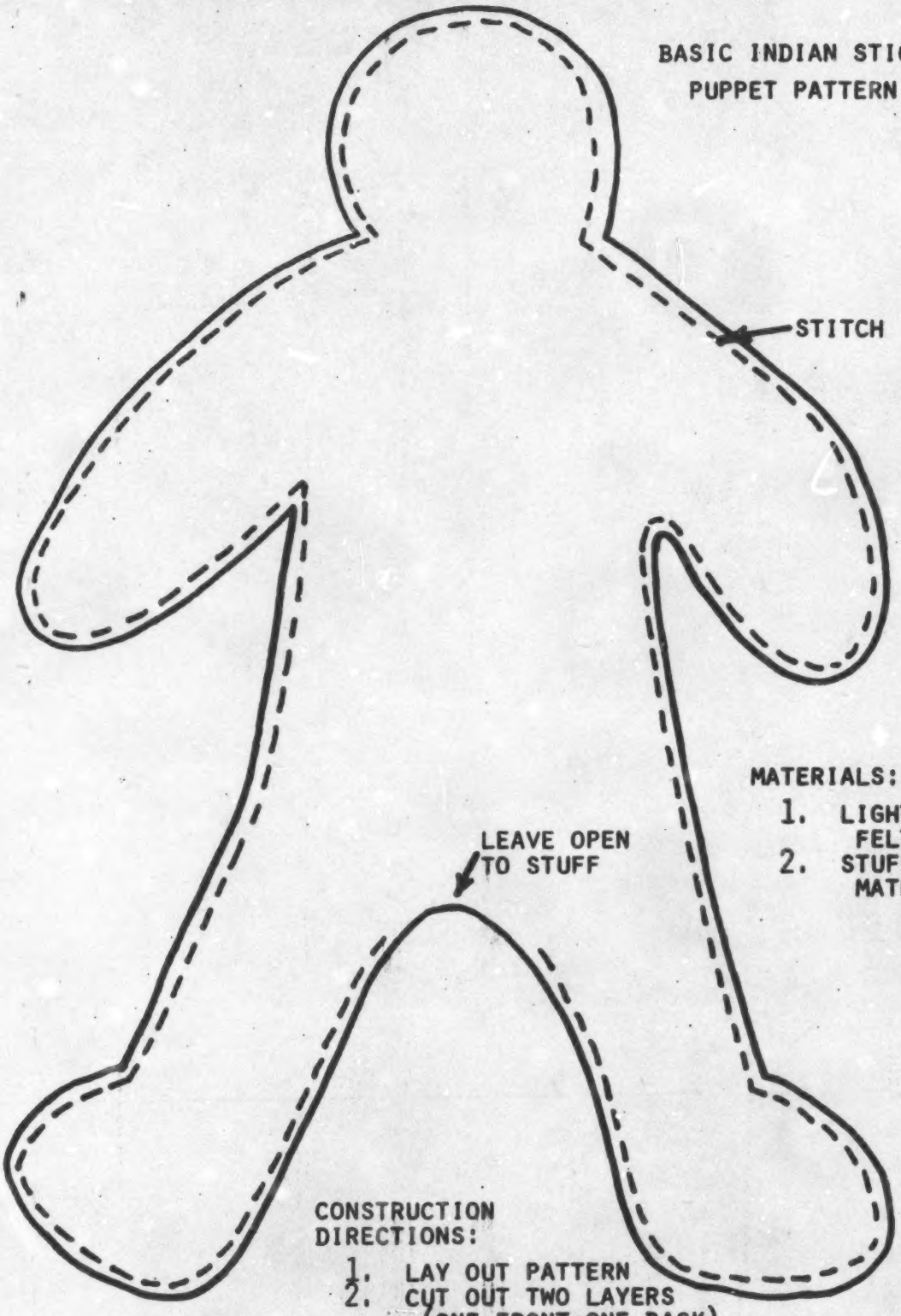


THE CENTER PORTION MAY BE SUBSTITUTED WITH A SMALL BLUE AND WHITE WHALE

CONSTRUCTION DIRECTIONS:

1. LAY OUT PATTERN ON BLACK FELT
2. CUT OUT PATTERN
3. CUT OUT ALL BLUE, RED, WHITE AND YELLOW PIECES
4. GLUE OR SEW PIECES AS SHOWN ON THE PATTERN
5. ALL PIECES MAY BE GLUED OR SEWN ONTO A WHITE BACKGROUND FELT

BASIC INDIAN STICK PUPPET PATTERN



MATERIALS:

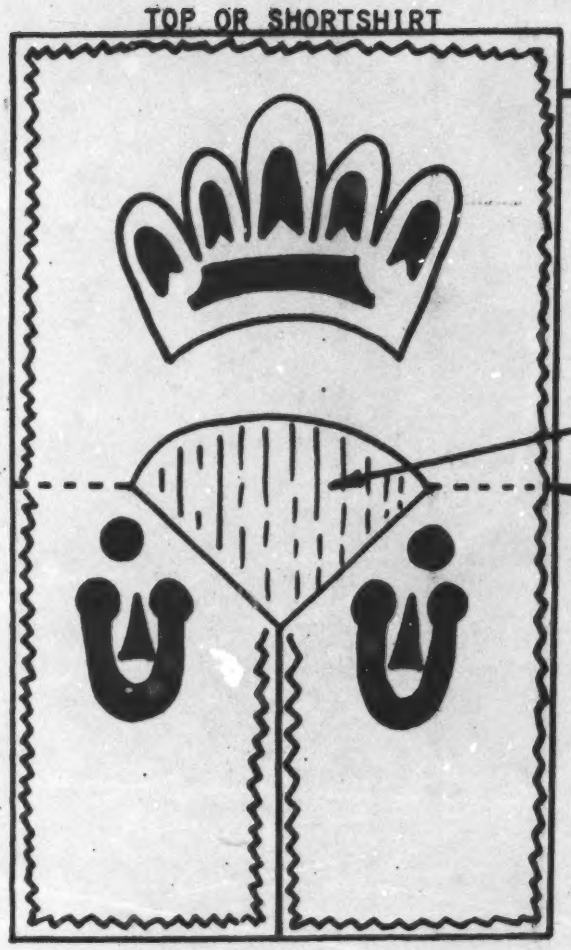
1. LIGHT BROWN FELT
2. STUFFING MATERIAL

CONSTRUCTION DIRECTIONS:

1. LAY OUT PATTERN
2. CUT OUT TWO LAYERS (ONE FRONT-ONE BACK)
3. STITCH AS SHOWN
4. STUFF
5. ADD CLOTHING, FEATURES ETC.
6. PLACE UPON STICK

CUT 2 THONGS FROM BROWN FELT TO TIE ON LEGS TO REPRESENT BOOTS

TOP OR SHORTSHIRT



BROWN FELT

MATERIALS:

1. FELT (BROWN, GREEN, RED)
2. APPROPRIATE COLOR THREAD

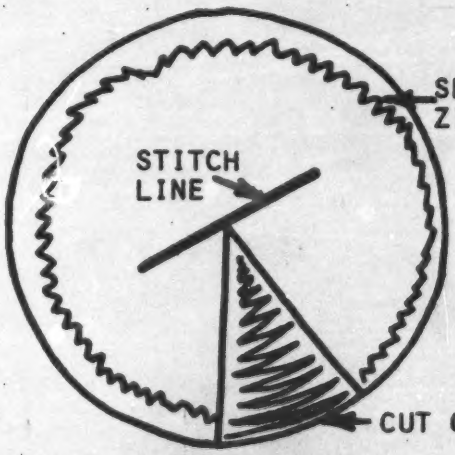
CUT OUT

FOLD

SEWING MACHINE ZIGZAG

CONSTRUCTION DIRECTIONS:

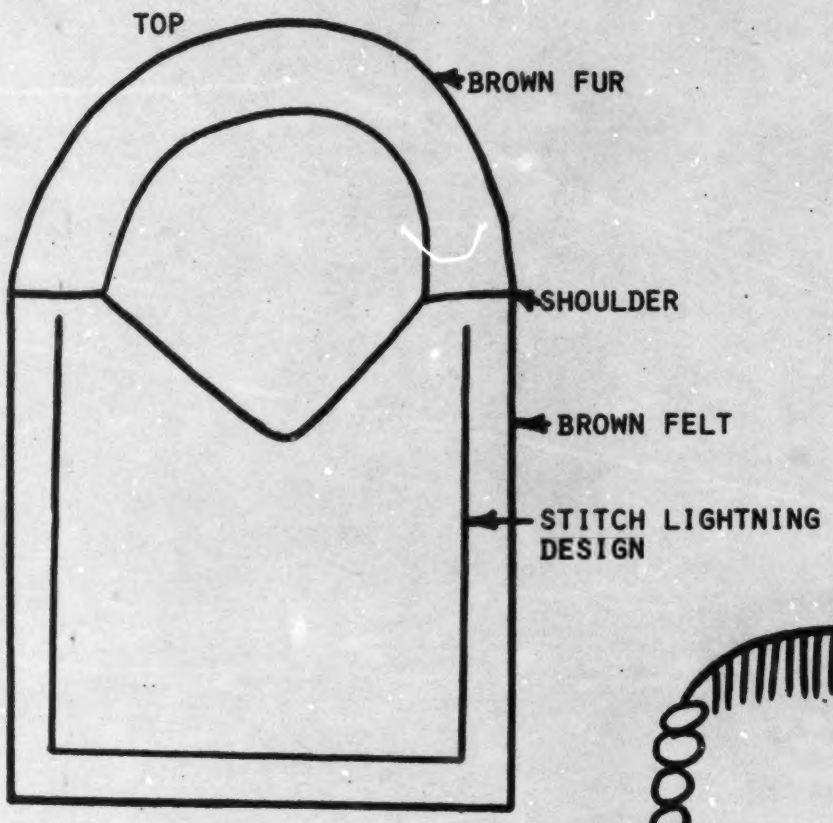
1. LAY OUT AND CUT PATTERNS
2. SEW OR GLUE ON SMALL DESIGNS
3. SEW ZIGZAG
4. FOLD AS SHOWN



COAST RAIN HAT
(ORIGINALLY CEDAR BARK)

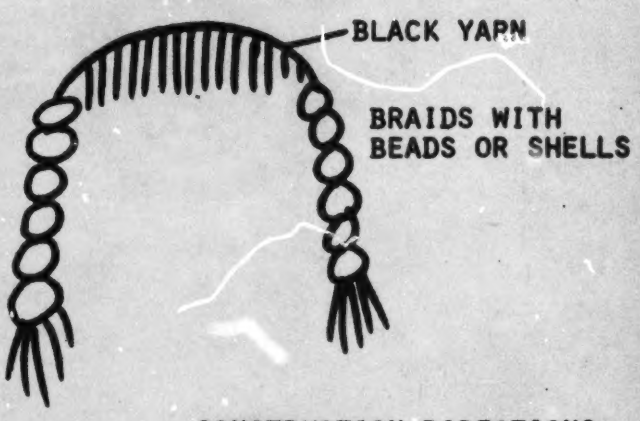
CONSTRUCTION DIRECTIONS:

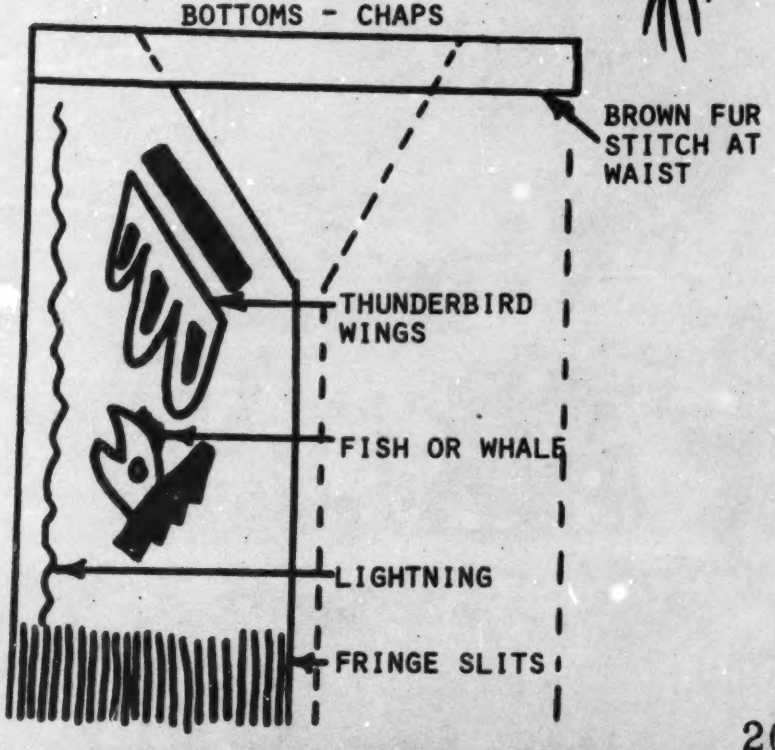
1. LAY OUT AND CUT PATTERN
2. STITCH SEAM TO FORM A CONE
3. TURN INSIDE OUT
4. STITCH TO FLATTEN THE TOP
5. PUT 2 OF THE THUNDER-BIRD DESIGNS ON HAT (USE FELT TIP PENS OR PIECES OF FELT)



MATERIALS:

ASSORTED COLORS OF FELT
BLACK YARN OR SHELLS
BROWN FUR





CONSTRUCTION DIRECTIONS:

1. LAY OUT AND CUT PATTERNS (WHEN CUTTING CHAPS MAKE 2 SIDES AS SHOWN BY DOTTED LINE)
2. SEW OR GLUE ON ALL DESIGNS
3. SEW FUR BELT ON CHAPS
4. STRING BEADS OR SHELLS ON BLACK YARN FOR HAIR

MALE TUNIC

MATERIALS:

BLACK, BLUE, RED, WHITE AND YELLOW FELT

CONSTRUCTION DIRECTIONS:

1. LAY OUT AND CUT PATTERN (PATTERN FOR THE TUNIC AS SHOWN IS ONLY THE FRONT)
2. CUT OUT AND SEW OR GLUE ALL DESIGN PIECES AS SHOWN
3. REPEAT DESIGN ON BOTH SIDES OF THE TUNIC

FOR AUTHENTIC DESIGNS CONSULT:

INDIAN COSTUMES BY ROBERT HOFSINDE

ART OF THE NORTHWEST INDIAN BY ROBERT BRUCE INVERARITY

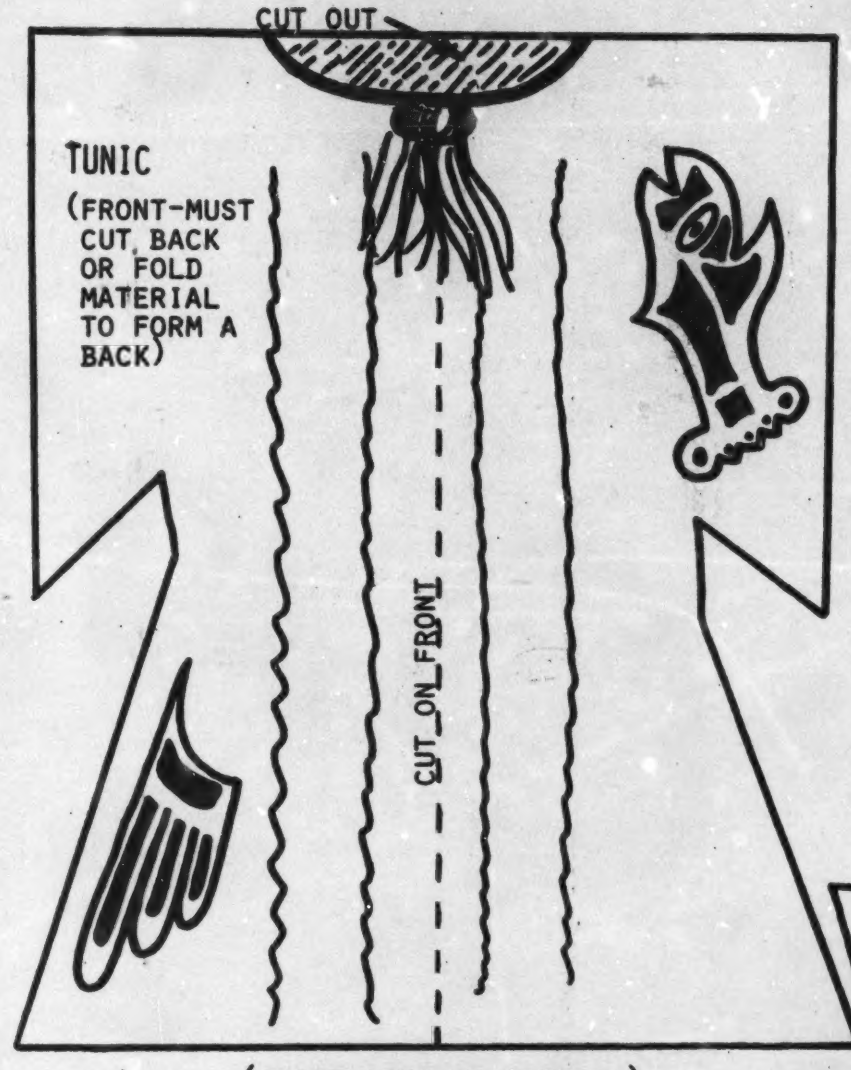
THUNDERBIRD HAT

MATERIALS:

SAME AS ABOVE

CONSTRUCTION DIRECTIONS:

1. LAY OUT PATTERN AND CUT (THE PATTERN SHOWN IS ONLY ONE SIDE - EITHER CUT 2 PIECES OR FOLD 1 LARGE ONE)
2. STITCH ALL BUT OPENING FOR THE HEAD
3. CUT OUT AND SEW OR GLUE DESIGNS

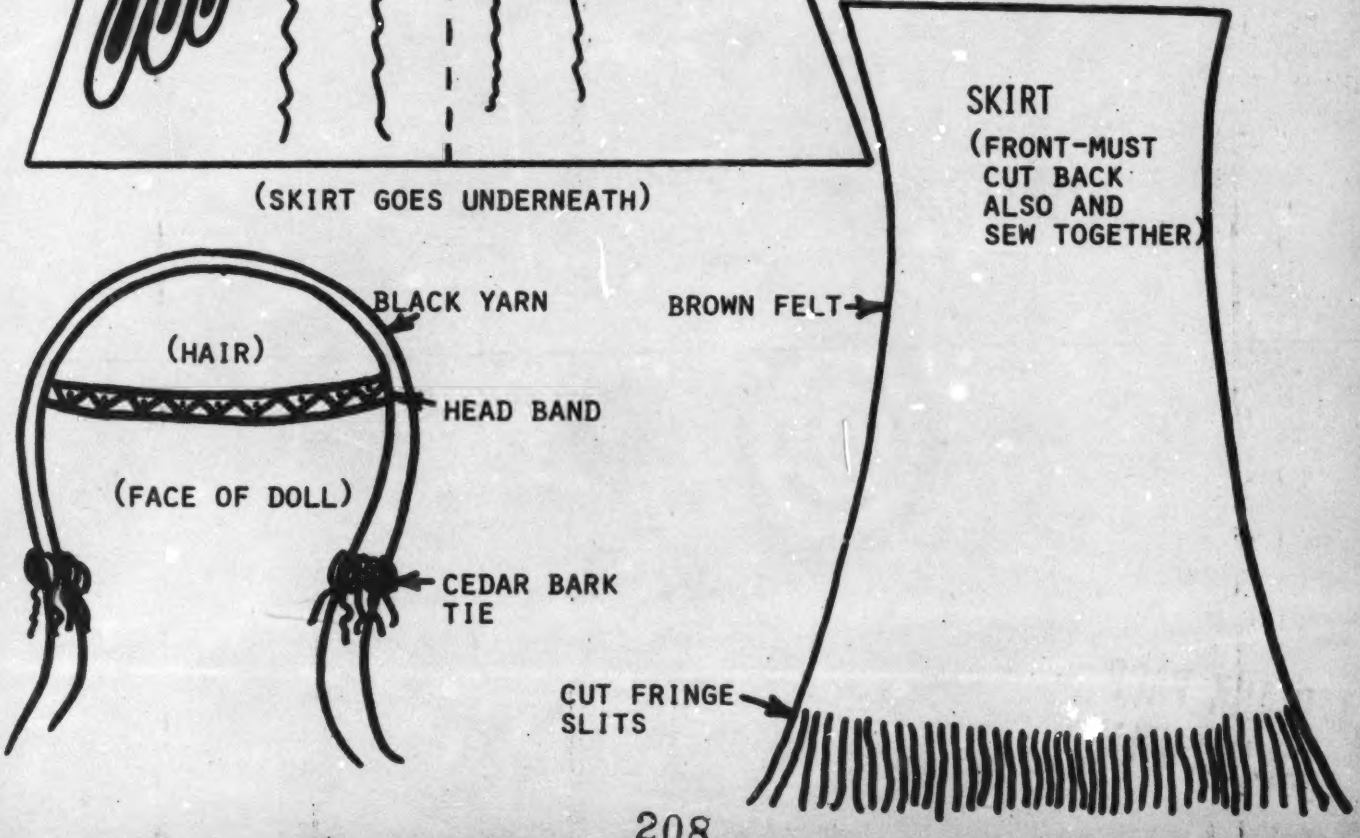


MATERIALS:

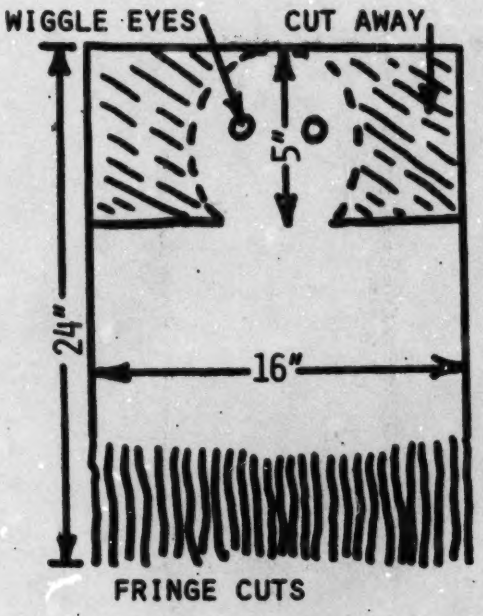
1. BUCKSKIN LOOKING MATERIAL OR BROWN FELT
2. CEDAR BARK STRIPS OR RAFFIA
3. BLACK YARN
4. VARIETY OF BEADS
5. BLACK, RED AND WHITE FELT

CONSTRUCTION DIRECTIONS:

1. LAY OUT AND CUT PATTERNS
2. PLACE ZIGZAG AS SHOWN
3. SEW OR GLUE ON ALL DESIGNS
4. TIE CEDAR BARK AT THE NECK (RAFFIA MAY BE USED)
5. TWIST BLACK YARN AND TIE WITH THE CEDAR BARK
6. USE A STRIP OF FELT AND BEADS TO MAKE A HEAD BAND



OLD WOMEN OR GIANTRESS HAND OR STICK PUPPETT

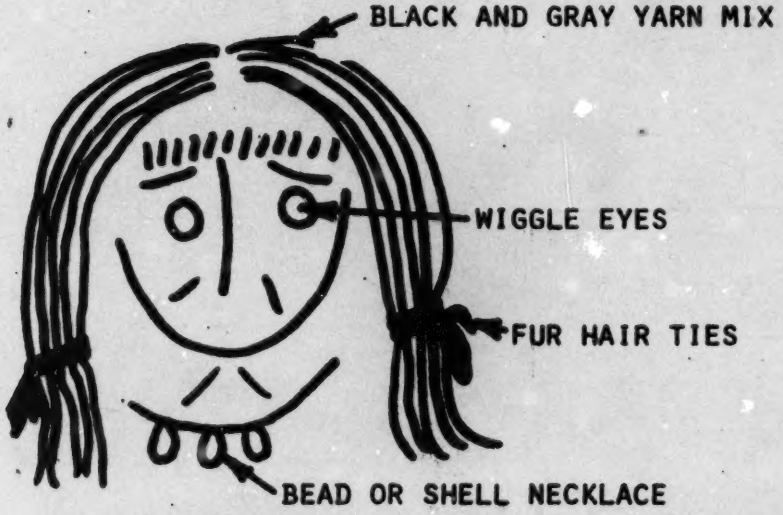


MATERIALS:

1. COPPER OR RUST COLORED COTTON MATERIAL - HEAVY
2. BLACK AND GRAY YARN
3. STUFFING
4. FUR OR FAKE FUR FOR TIES
5. BEADS OR SHELLS FOR NECKLACE
6. WIGGLE OR FROG EYES (CRAFT TYPE)

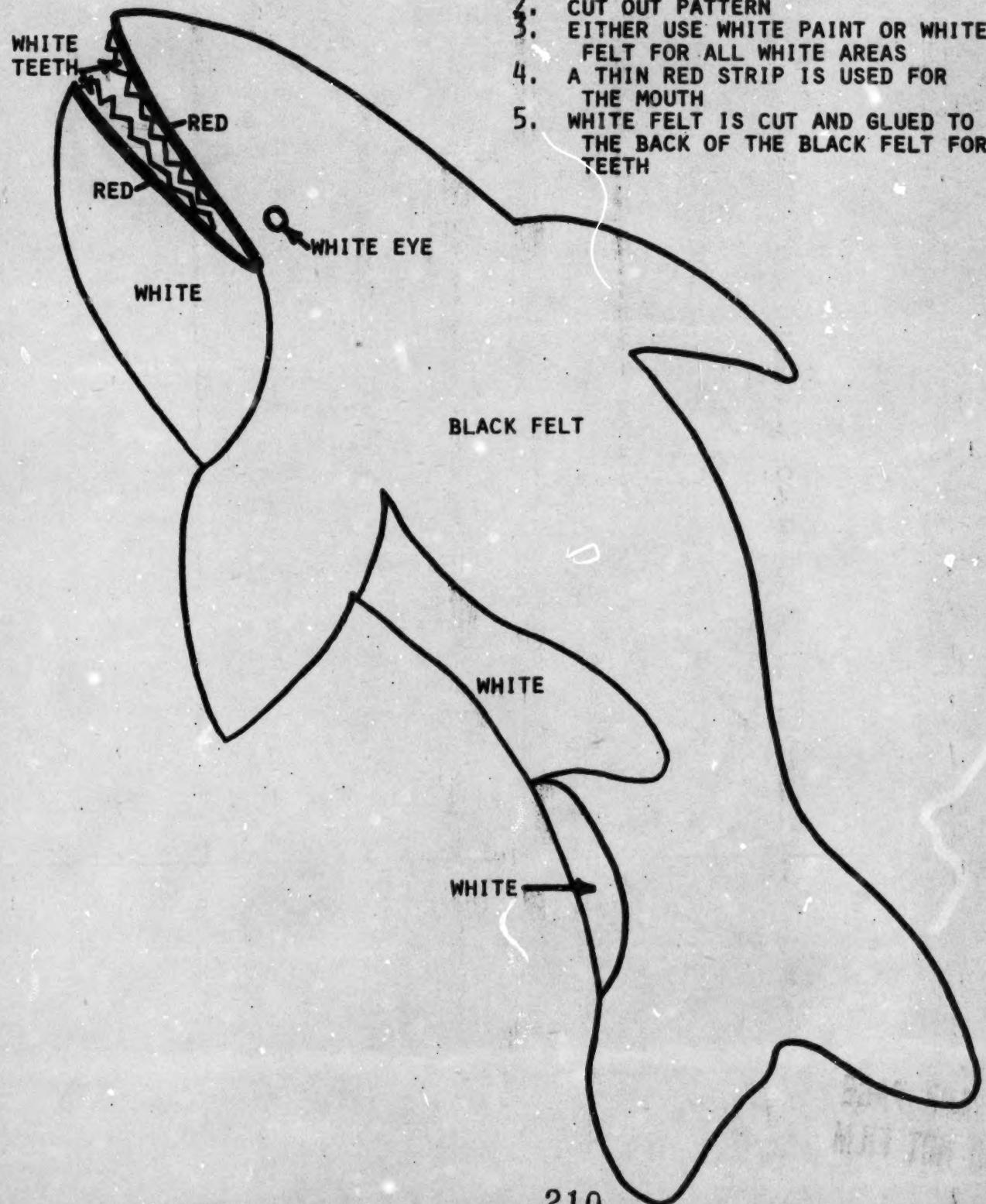
CONSTRUCTION DIRECTIONS:

1. LAY OUT AND CUT PATTERNS
2. STITCH ACROSS SHOULDERS, AROUND HEAD AND DOWN SIDES (LEAVE HOLE FOR STUFFING)
3. STUFF
4. PINCH TOGETHER MATERIAL TO FORM A MOUTH. STITCH MOUTH.
5. PINCH TOGETHER MATERIAL TO FORM A NOSE. STITCH NOSE.
6. SEW EYEBROWS
7. SEW ON WIGGLE EYES
8. MIX GRAY AND BLACK YARN TO FORM HAIR. STITCH HAIR IN PLACE.
9. PLACE HAIR TIES IN HAIR
10. PLACE BEAD OR SHELL NECKLACE AROUND THE NECK



CONSTRUCTION DIRECTIONS:

1. LAY OUT PATTERN ON BLACK FELT
2. CUT OUT PATTERN
3. EITHER USE WHITE PAINT OR WHITE FELT FOR ALL WHITE AREAS
4. A THIN RED STRIP IS USED FOR THE MOUTH
5. WHITE FELT IS CUT AND GLUED TO THE BACK OF THE BLACK FELT FOR TEETH



SIGN LANGUAGE

THUNDER AND LIGHTNING
A Nisqually Legend In Sign Language
By Gywnne Lindbo, Reed Elementary

TECHNIQUE

Sign language coupled with conventional storytelling

MATERIALS NEEDED

Good SHORT legend with two hands.

SOURCES OF INFORMATION

Very essential when converting story to sign language sentence structure and to see how to use hands to further enhance and illustrate legend.

Amon, Aline, Talking Hands.
New York: Doubleday and Company, Inc. 1968

Clark, Ella C., Indian Legends of the Pacific Northwest.
Berkeley: University of California Press, 1953.

Hofsinde, Robert, Indian Sign Language.
New York: William Marrow Company, 1956.

Tomkins, William, Indian Sign Language.
New York: Dover Publications, Inc. 1969.

Please find a copy of a legend itself, convert simplified sentences into Indian sign language form and then illustrate various movements used to illustrate various words.

STEPS TO INITIATE SIGN LANGUAGE INTO CLASSROOM

1. Introduce concept as a universal part of communication.
2. Demonstrate use of sign language in story-telling.
3. Teach basic sentence structure of sign language.
4. Provide students with learning materials to convert words to signs.
5. Locate appropriate short legends for children to retell.
6. Rewrite legends into basic sentences of sign language.
7. Provide opportunities for children to demonstrate ability to communicate with sign language in various settings--legends, short messages.

BEST COPY AVAILABLE

SIGN LANGUAGE AS A CULTURAL COMMUNICATION SKILL

We all use sign language. Our umpires signal "out" at ball games, drivers show when they signal, we shake our heads to indicate "yes" or "no." We all know the sign to show that someone is "crazy" or "come here."

Indians could "talk" in signs for hours. The Western Plains were the most highly developed in this form of communication. The Cheyenne and Crow, along with many other tribes, met when they followed great herds of buffalo to hunt for meat and hides. When they met, they were able to communicate through sign language although their verbal languages varied.

Sign language continues to be used and understood by all the Indian tribes. Sign language became the universal language of the American Indian tribes and was used to communicate along with verbal speech. Certain signs changed form in time but can still be understood from the context of the message.

For Indians of yesterday, sign language was a necessity. For us it is not only fun but useful as a tool for communication. When we need to "talk" silently it is great. By practicing it and using it you can develop the great skill of an ancient art that is still used by the American Indian. It is also an excellent tool to use when presenting legends to add interest and descriptive imagery to the story, without the use of supportive props such as puppets and murals.

Sign language is like shorthand. There are not as many words or rules as in written language. Sentences are short and simple and signs for little words like "a," "the," "is," are left out usually.

BEST COPY AVAILABLE

Many of the signs you will learn are really pictures drawn by the hands. When done effectively the audience's attention will be captured simply by the movement of your hands. Hand signs can help you to talk without talking as well as to add beauty to the verbal message.

We can use sign language to learn more about the Indian people and also to add to our own lives. Let's begin....

BASIC SENTENCE STRUCTURE IN SIGN LANGUAGE

As mentioned in the introduction, sign language sentences are short and simple. Several examples are included to illustrate this point.

There was no way to add "s" to words to indicate how many there was of something. Exact numbers were used when possible and if it was many many more they used the sign for "as many as the stars."

To make descriptive comparisons such as "faster, strongest," they added the sign for "strong" after the word. For example, "very bad" would be the sign for "bad" and then "strong."

To indicate time, they would add the sign "done" to show the action was finished. For example, "I ate," would be the sign for "I done eat."

As time passed many new words needed to be added to their non-verbal communication. In a very sophisticated manner they were able to expand their original signs to give meaning to new concepts. For example, "train" was expressed in sign language with the sign for "fire" and then "fast." Other modern time words have been included in the dictionary of signs located at the end of this paper since it was felt by the author that students would enjoy also using signs to communicate their own stories or messages to friends.

THUNDER AND LIGHTNING

Enumclaw is the name given by the Indians to a mountain in the Cascade Range, not far from Chinook Pass. Encamped one night at the base of the mountain, says an old legend, some Indians were so terrified by a thunderstorm that they fled. The near-by village of Enumclaw was named for the mountain. Enumclaw means "thunder."

Long, long ago, two brothers lived near the peak now called Mount Rainier. The older brother was named Enumclaw. The younger brother was named Kapoonis. Both were great hunters. Often they were gone on hunting trips for many months. They would kill deer and elk, dry the meat and hide it in the ground to have it ready for use when they returned to the spot.

The men were hunting for something else besides wild game. They were searching for their guardian spirits. Each of them wanted a guardian spirit that would make him a great medicine man. The younger brother often took long trips alone. Early every morning and again at twilight he took a bath in the river, for he must be clean in order to have a vision of his guardian spirit. In that way he at last found a fire spirit, a very powerful spirit. With it he could make lightning.

Enumclaw, the older brother, became very strong. He could throw small stones from peak to peak in the mountains. They made a sharp cracking sound that could be heard far and near. Sometimes Enumclaw called his younger brother by throwing a small stone against a rock.

Whenever Enumclaw saw people crossing the mountains, he threw stones at the peaks. The noise warned his brother that someone was near and it also frightened the travelers. The noise was answered by fiery flames. The people said that Enumclaw caused the

birds to fly so fast that their wings made a great rumbling sound.

One evening the two brothers had a testing of their powers. On a rocky ridge south of the giant peak they sat facing the sun. Enumclaw pointed to a large white rock across a valley from where they were sitting.

"I will throw stones to the left of that rock," he said to Kapoonis. "I will throw them with such force that the ridge will fall down."

"All right," agreed Kapoonis. "I will throw stones to the right of the great white rock."

They threw stones with all the strength they had. The friendly contest continued until all the ridge was gone except one sharp rock. It still stands high in the air southwest of Longmire Springs. Today it is known as Sawtooth Rock.

The Great Spirit watched the contest from his home in the clouds above the giant peak. "It is not good for human beings to have such power," the Great Spirit said in his heart. So he changed Enumclaw to Thunder and Kapoonis to Lightning.

CONVERSION OF "THUNDER AND LIGHTNING" INTO

SIGN LANGUAGE SENTENCE STRUCTURE

STANDARD ENGLISH	SIGN LANGUAGE "WORDS" USED
Two brothers were great hunters of deer and elk.	Two brothers hunt deer good.
They also were hunting for much more--the Great Spirit.	And, hunt Medicine Great.
Kapoonis, the younger brother, took a bath morning and night to make sure he was clean for the Great Spirit.	Brother, small, done take water day, night.
He felt it was important he was clean to please the Great Spirit so he would in return give him great power.	Make Medicine Great happy.
The smaller brother, Kapoonis, possessed a powerful fire spirit.	Brother, small, possessed fire Medicine Great.
He could make lightning and often did.	Make, done, lightning.
The big brother, Enumclaw, was very strong.	Brother, big, strong.
He could throw rocks across the mountains.	Brother, big, threw rocks mountain.
He threw the rocks so hard that they made a loud, crackling sound that could be heard for many miles.	Make, done, rocks sound strong far.
One day, the two brothers threw rocks across the mountains together. They were having a contest to test their powers.	One day, two brothers threw rocks across mountains.
They were so strong that when they were done with the rock, it was a sharp point.	Two brothers strong and rock done sharp.
The Great Spirit watched the two brothers.	Medicine Great watch done.
The Great Spirit decided this was not good. The two brothers were too powerful.	Medicine Great called bad. Brothers many strong.

STANDARD ENGLISH	SIGN LANGUAGE "WORDS" USED
The Great Spirit changed little Kapoonis into lightning in the sky.	Brother, little, now lightning.
Enumclaw, the big brother, was changed to thunder.	Brother, big, now thunder.
Both brothers now serve the Great Spirit in the sky by warning us of the weather or storm to come.	Brothers work with Medicine Great. Make lightning and thunder.

TWO

MAN

BROTHER

HUNT

DEER/ELK

GOOD .

AND,

HUNT

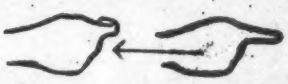
MEDICINE

GREAT .

BROTHER

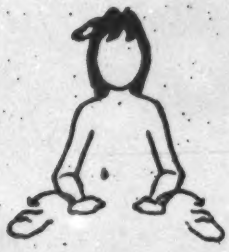
SMALL

DONE



TAKE

WATER



DAY

NIGHT .

MAKE

MEDICINE

GREAT

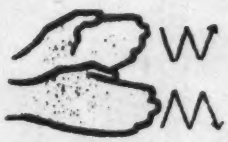
HAPPY •

BROTHER

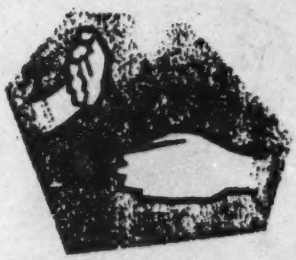
SMALL, LITTLE

POSSESSED

FIRE •



MAKE

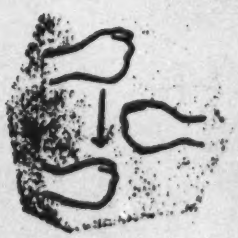


DONE (FOR WORD "MADE")

LIGHTNING •

BROTHER

BIG



STRONG •

BROTHER

THREW (NOT A TRUE INDIAN SIGN, BUT ONE KNOWN TO MOST)

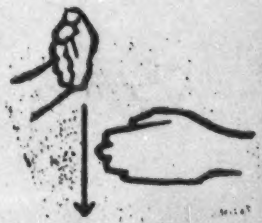
HARD

(NO PICTURE- USE HANDS TO FORM SHAPE AND SIZE)

ROCKS

MOUNTAIN (RAISE CLOSED RIGHT FIST ABOVE HEAD, MAKE SIGN FOR HARD AND MAKE ZIGZAG LINE MOUNTAINS)

MAKE



DONE (FOR PAST TENSE "MADE")

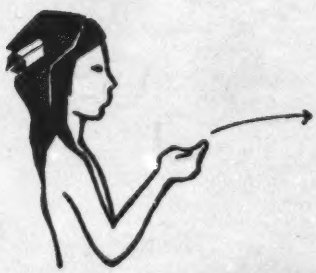
HARD

(NO PICTURE- USE HANDS TO FORM SHAPE AND SIZE)

ROCKS

SOUND HEARD

STRONG



AWAY (MEANING FAR, DISTANT)

ONE

DAY

TWO

MAN

BROTHER

THREW

HARD

(NO PICTURE- USE HANDS TO FORM SHAPE AND SIZE)

ROCKS

ACROSS

MOUNTAINS
(SEE PAGE C)

TWO

MAN

BROTHER

STRONG

AND

(NO PICTURE- USE HANDS TO FORM SHAPE AND SIZE)

ROCK

DONE

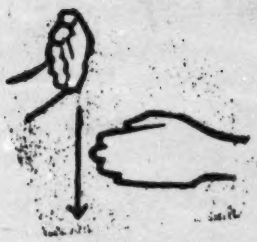
STRONG

SHARP •

MEDICINE

GREAT

WATCH



DONE •

MEDICINE

GREAT

CALLED

BAD •

TWO

MAN

BROTHER

MANY

STRONG •

MAN

BROTHER

SMALL

NOW

LIGHTNING

MAN

BROTHER

BIG

NOW

BIRD

FIRE

(BIRD + FIRE = THUNDER
BELIEVED THUNDER CAUSED
BY THE THUNDER BIRD)